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PUBLIC EDUCATION IN EUROPE.

DOMESTIC affliction, and the pressure of official engagements, have delayed the issue of the Journal since the publication of the Nos. for January and February. We are compelled, therefore, to include with the number for July, the matter prepared for the numbers for March, April, May, and June, a continuation of our Report on PUBLIC EDUCATION IN EUROPE, the contents of which as far as published will be found below.

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We shall continue the publication of the Report, in the Number for August, with an account of the school system of Saxony, Baden, Wirtemberg, Bavaria, and Austria; in the Number for September, with that of Switzerland, and the Italian States; in the Number for October, with that of France, and Spain; in the Number for November, with that of Belgium, Holland, Denmark, Norway, Sweden, and Russia; and in the Number for December, with that of the British Empire. The whole will make a volume of at least 650 pages, and will be furnished to subscribers of the Journal for \$1.00. When collected in a volume, the Report will be sold for \$2.00.

CIRCULAR.

To School Officers, Teachers, and Friends of Educational Improvement in Connecticut:

Your attention is respectfully called to the following notices, with the request that you will take such action in the several particulars, as your engagements will allow, and your appreciation of the objects may prompt.

HENRY BARNARD,

Supt. of Common Schools.

HARTFORD, July, 1852.

AMERICAN INSTITUTE OF INSTRUCTION.

The twenty-fourth Annual Meeting will be held at New Haven, Connecticut, on the 16th, 17th, and 18th of August, 1853.

ORDER OF EXERCISES.

TUESDAY. The Institute will commence the session at 10 o'clock, A. M. After the Introductory Exercises, a Prize Essay will be read "On the means of producing a Symmetrical Development of the Mental Faculties."

At 3 o'clock, P. M., a Lecture by J. D. Philbrick, Principal of the State Normal School, New Britain, Conn.

At 7½ o'clock, P. M., a Lecture by F. T. Russell, of Hartford, on "Elocution."

WEDNESDAY. At 9 o'clock, A. M., a Lecture by Professor Kruzi, of Appenzell, Switzerland, late Professor in the London Home and Colonial Normal Seminary, "The Character of Pestalozzi, and his efforts in the cause of Education."

At 3 o'clock, P. M., a Prize Essay.

At 7½ o'clock, P. M., a Lecture by Lowell Mason, "On teaching Vocal Music according to the principles of Pestalozzi."

THURSDAY. At 9 o'clock, A. M., second Lecture by Lowell Mason.

At 3 o'clock, P. M., a Lecture by Henry Barnard, of Hartford, "Practical Lessons to be drawn from an Educational Tour in Europe."

At 7 o'clock, P. M., a Lecture by Professor Guyot, of Cambridge, "Method of teaching Geography."

The Committee recommend a recess of fifteen minutes, for social intercourse, during each day session; and that the entire afternoon of Thursday, after the Lecture, be devoted to the same purpose.

Discussions will succeed the several Lectures, on topics suggested by them, or on other subjects preferred by the Institute.

Teachers and friends of Education generally, are invited to attend and participate in the deliberations.

Ladies who attend the meetings may expect the usual accommodations.

Railroad Tickets from Boston to New Haven and back, will be furnished in Boston, by William D. Ticknor, 135 Washington Street, at half prices; good from Saturday, 13th, to Tuesday, the 23d of August. Also, on the same terms, from Worcester, at the Junction Station, and from Springfield, at a place which will be announced in the Springfield papers.

Friends of the Institute who may receive this notice in season, are requested

to call the attention of the community to the subject, through the press, in their vicinity.

SOLOMON ADAMS,
Chairman of the Committee of Arrangements.
CHAS. E. VALENTINE, *Secretary.*

STATE TEACHERS' ASSOCIATION.

A meeting of the State Teachers' Association will be held in the Hall of the House of Representatives in New Haven, at 2 o'clock on Tuesday, August 16th, and at such other hours as shall be found convenient, during the session of the American Institute of Instruction.

Teachers and friends of educational improvement generally, are invited to attend.
D. N. CAMP, *Secretary.*

STATE NORMAL SCHOOL AT NEW BRITAIN.

The first session of the Summer term will close on the 9th of August.

The second session of the Summer term will commence on the 19th of August, and continue six weeks.

Each school society is entitled to have one pupil in the school; and no society can have more than one in any term, so long as there are applicants from any society unrepresented.

The applicant must make a written declaration that his object in entering the school is to qualify himself for school teaching, and that he intends to teach in this state; and he must produce a certificate from the school visitors of his society, that he is "possessed of the qualifications required of teachers of common schools in this state," and that he is a "suitable person by age, character, talents and attainments, to be received as a pupil in the Normal School."

It is desirable that the visitors should give the preference to those who intend to complete the course.

Applicants should forward their certificates to the Associate Principal at New Britain, as soon as possible, so that the arrangements for board may be made.

The price of board for females is \$2.00 per week; for males \$2.50.

Most of the text-books used are loaned from the library of the school.

TEACHERS' INSTITUTES FOR 1853.

Agreeably to the provisions of the act of 1850, an Institute or Convention of Teachers will be held in each county of the state, in the month of October next. It is the wish of the Superintendent to appoint these conventions at such places as have not already been favored with a similar meeting.

The following places have been named as convenient of access, and with a belief that the school visitors and inhabitants will cordially make such local arrangements, as it has been customary to make heretofore where the Institutes have been held, viz., to provide a suitable place for the day and evening sessions, and to entertain the teachers from Monday evening to Friday evening, of the week in which the Institute is held:

For Hartford	County—Southington.
New Haven	" —Branford.
Middlesex	" —Middletown.
Fairfield	" —Brookfield.
Litchfield	" —Winsted.
Tolland	" —South Coventry.
Windham	" —Plainfield.
New London	" —Mystic Bridge.

As soon as assurances to this effect are received from the school visitors of the school societies in which these places are situated, further notice of the time and place, and exercises of each Institute will be issued.

EXCURSION TICKETS TO NEW HAVEN.

Excursion Tickets to and from Hartford on the New Haven Railroad, and to and from Willimantic on the Providence and Fishkill Railroad, at half the usual rates, can be had by teachers and others, to attend the meeting of the American Institute of Instruction, and the State Teachers' Association, on the 16th, 17th and 18th of August, on application by letter or otherwise, to *Prof. Camp, New Britain.*

PRUSSIA.

THE system of Public Instruction in Prussia embraces three degrees, provided for in three classes of institutions. 1. Primary or Elementary Instruction, conveyed in schools corresponding to our common schools. 2. Secondary Instruction, provided for in Gymnasias, Real Schools and Trade Schools. 3. Superior instruction, communicated in the Universities. We shall confine our attention to Primary Instruction, and shall present a general idea of the system from various authorities.*

As early as the reign of the Elector Joachim the Second, before the kingdom of Prussia existed, except as the Mark of Brandenburg, (1540,) visitors were appointed to inspect the town schools of the Electorate, with express directions to report in relation to the measures deemed necessary for their improvement. In 1545, the same elector appointed a permanent council or board, on church and school matters. In a decree of some length, by the elector John George, (1573,) special sections are devoted to the schools, to teachers and their assistants, and to pupils. It is remarkable as containing a provision for committees of superintendence, consisting of the parish clergyman, the magistrates and two notables, exactly similar in constitution to the present school committees.

In 1777, a decree of Frederick William the First, king of Prussia, enjoins upon parents to send their children to school, provides for the payment of teachers, for the education of poor children, and for catechetical instruction by the parochial clergymen. In 1735, the first regular seminary for teachers in Prussia was established at Stettin, in Pomerania. To induce a better attendance at school, a decree of 1736 requires that the parent of every child between five and twelve years of age, shall pay a certain fee, whether his child goes to school or not; this rule being, as it were, preliminary to the present one of forced attendance. The same decree refers to school-houses erected by associated parishes, showing, that such associations existed previously to the decree for providing public schools; similar associations may even now exist, but they are not numerous, forming exceptions to the general rule requiring each parish to have its public school. The decree provides further for the amount of fees to be paid to the teacher by the pupils, the church, or the state, and for aid to peasants who have more than two children above five years of age, by the payment of the fees of all over this number from a school fund. A rescript of 1738, constitutes the clergy the inspectors of schools.

Bache's "*Report on Education in Europe*." Cousin's "*Report on Primary Instruction in some of the States of Germany, and particularly in Prussia*." Prof. Stephens's "*Letter to the Superintendent of Common Schools in Pennsylvania in 1843*." Recent School Documents from Germany, by Harnisch, Calinich, Jacobi and others.

An attempt to provide more precisely, by law, for the regulation of the schools in Berlin, was made by a decree of 1738. This decree requires that teachers shall be regularly examined by the inspectors of schools before being allowed to teach, and prescribes their acquirements in detail. It directs the opening and closing of the schools with prayers; fixes the hours of daily attendance at from eight to eleven, or seven to ten in the morning, and one to three in the afternoon; prescribes instruction in spelling, reading, writing, arithmetic, and singing, and regulates the emoluments and perquisites of the master.

A new impulse was given to public instruction under the reign of Frederick the Great. The regulations drawn up by Hecker, and approved by the king, (1763,) are very precise, and though they have been in part superseded by later decrees, many of their provisions are still in force. They provide for the selection of school books by the consistory; that children shall be sent to school at five years of age, and be kept there until thirteen or fourteen, or until they have made satisfactory attainments in reading and writing, in the knowledge of Christian doctrine, and of such matters as are to be found in their text-books; fix the school-hours, requiring six hours a day for instruction in winter, and three in summer, and one hour of catechetical instruction, besides the Sunday teaching; require that all unmarried persons of the parish shall attend the hour of instruction in the catechism, and besides, receive lessons in reading and writing from the Bible. The regulations provide anew for the schoolmasters' fees, and for the instruction of poor children; require that the schoolmaster shall be furnished from the church-register with a list of all the children of the age to attend school, and that he shall prepare a list of those who are actually in attendance, and submit both to the clergyman, in his periodical visits; direct anew the examination of candidates for the situation of schoolmaster, and refer particularly to the advantages of the seminary opened at Berlin for preparing teachers for the Mark of Brandenburg; lay down minutely the scheme of elementary instruction, and actually specify the time to be devoted to the different branches, with each of the two classes composing the school; require the parochial clergy to visit the schools twice a week, and inspectors of circles to perform the same service at least once a year.

The decree of Frederick regulating the Catholic schools of Silesia, (1765,) is even more particular than the foregoing. It shows the settled policy in regard to educating teachers in special seminaries, now so important a part of the Prussian system, by setting apart certain schools by name for this purpose, requiring the appointment of a director to each, and assigning his duties.

In 1787, Frederick William the Second created a council of instruction, under the title of an "Upper School Board," (*Ober-Schul Collegium*,) of which the minister of state was president. The council was directed to examine text-books, and to pass upon the licenses of masters, on the reports of the provincial school-boards. They were authorized to erect seminaries for teachers at the government expense, and to frame their regulations; to send out an inspector from their body to examine any part of public instruction, and to rectify all wrongs by a direct order, or through the school-boards of the provinces, the school committees or patrons. This organization remained substantially in force until the separation of the departments of state and instruction in 1817, with the creation of a ministry of public instruction. The attributes of this upper school board, it will be seen, now belong to that council.

The school plan of 1763 was modified by an ordinance of 1794, which introduces geography and natural history in the elementary schools, and refers to vocal music as one of their most important exercises; it also attempts, by minute prescriptions, to introduce uniformity in the methods of

instruction and discipline. The regulation for the catholic schools of Silesia was also revised in 1801.

But the most important era in the history of public instruction in Prussia, as well as in other parts of Germany, opens with the efforts put forth by the king and people, to rescue the kingdom from the yoke of Napoleon in 1809. In that year the army was remodeled and every citizen converted into a soldier; landed property was declared free of feudal service; restrictions on freedom of trade were abolished, and the whole state was reorganized. Great reliance was placed on infusing a German spirit into the people by giving them freer access to improved institutions of education, from the common school to the university. Under the councils of Hardenberg, Humbolt, Stein, Altenstein, these reforms and improvements were projected, carried on, and perfected in less than a single generation.

The movement in behalf of popular schools commenced by inviting C. A. Zeller, of Wirtemberg, to Prussia. Zeller was a young theologian, who had studied under Pestalozzi in Switzerland, and was thoroughly imbued with the method and spirit of his master. On his return he had convened the school teachers of Wirtemberg in barns, for want of better accommodations being allowed him, and inspired them with a zeal for Pestalozzi's methods, and for a better education of the whole people. On removing to Prussia, he first took charge of the seminary at Koenigsberg, soon after founded the seminary at Karalene, and went about into different provinces meeting with teachers, holding conferences, visiting schools, and inspiring school officers with the right spirit.

The next step taken was to send a number of young men, mostly theologians, to Pestalozzi's institution at Ifferten, to acquire his method, and on their return to place them in new, or reorganized teachers' seminaries. To these new agents in school improvement were joined a large body of zealous teachers, and patriotic and enlightened citizens, who, in ways and methods of their own, labored incessantly to confirm the Prussian state, by forming new organs for its internal life, and new means of protection from foreign foes. They proved themselves truly educators of the people. Although the government thus not only encouraged, but directly aided in the introduction of the methods of Pestalozzi into the public schools of Prussia, still the school board in the different provinces sustained and encouraged those who approved and taught on different systems, such as Dinter, Zerrenner, Salzman, and Niemeyer—all, in fine, who labored with a patriotic purpose, thus allowing intellectual freedom, and appropriating whatever was good from all quarters toward the accomplishment of the great purpose.

To infuse a German spirit into teachers and scholars, particular attention was paid to the German language, as the treasury house of German ideas, and to the geography and history of the father land. Music, which was one of Pestalozzi's great instruments of culture, was made the vehicle of patriotic songs, and through them the heart of all Germany

was moved to bitter hatred of the conqueror who had desolated her fields and homes, and humbled the pride of her monarchy. All these efforts for the improvement of elementary education, accompanied by expensive modifications in the establishments of secondary and superior education, were made when the treasury was impoverished, and taxes, the most exorbitant in amount, were levied on every province and commune of the kingdom. Prof. Stephens, now of Girard College, in a letter to the Superintendent of Common Schools of Pennsylvania, written from Berlin, at a time when there was at least a talk of the repudiation of state debts, and especially when a distinguished citizen of that state had proposed to divert the money appropriated for the support of common schools to the payment of interest on the state debts, makes the following remarks on this period of the educational history of Prussia.

"Prussia, who furnishes us with a pattern of excellence in the present state of her public schools, affords us a still more brilliant example in the noble policy by which she sustained them in times of great public distress. Of all the nations of Europe, Prussia was reduced to the greatest extremity by the wars of Napoleon. In 1806, at the battle of Jena, her whole military force was annihilated. Within a week after the main overthrow, every scattered division of the army fell into the hands of the enemy. Napoleon took up his quarters in Berlin, emptied the arsenal, and stripped the capital of all the works of art which he thought worthy to be transported to Paris. By the treaty of Tilsit, in 1807, the king of Prussia was deprived of one-half of his dominions. A French army of 200,000 men were quartered upon the Prussians till the end of the year 1808. Prussia must pay to France the sum of 120,000,000 francs, after her principal sources of income had been appropriated by Napoleon, either to himself or his allies. The system of confiscation went so far that even the revenue from the endowments of schools, of poor houses, and the fund for widows, was diverted into the treasury of France. These last were given back in 1811. Foreign loans were made, to meet the exorbitant claims of the conqueror. An army must be created, bridges rebuilt, ruined fortifications in every quarter repaired, and so great was the public extremity that the Prussian ladies, with noble generosity, sent their ornaments and jewels to supply the royal treasury. Rings, crosses, and other ornaments of cast-iron were given in return to all those who had made this sacrifice. They bore the inscription, "*Ich gab gold um eisen*," (I gave gold for iron.) and such Spartan jewels are much treasured at this day by the possessors and their families. This state of things lasted till after the "War of Liberation," in 1812. But it is the pride of Prussia, that at the time of her greatest humiliation and distress, she never for a moment lost sight of the work she had begun in the improvement of her schools.

In 1809, the minister at the head of the section of instruction, writes as follows, to some teachers who had been sent to the institution of Pestalozzi to learn his method and principles of instructing:—"The section of public instruction begs you to believe, and to assure Mr. Pestalozzi, that the cause is the interest of the government, and of his majesty, the king, personally, who are convinced that liberation from extraordinary calamities is fruitless, and only to be effected by a thorough improvement of the people's education." In 1809, was established the teachers' seminary in Koenigsberg. In 1810, the seminary at Braunsburg. In 1811, the seminary at Karalene. In 1812, was established at Breslau, the first seminary, completely organized according to the new ideas. In 1809, the most amply endowed and completely organized of all the German universities

was founded in Berlin. Professors were called from all parts, and in 1810 the university was in full operation. In 1811, the old university of Breslau was reorganized, and large grants were received from the government for new buildings and new professorships. Is not this noble policy, on the part of an absolute government, at a time when the nation was struggling for existence, a severe rebuke upon the narrow and short-sighted expedients of those republican politicians, who can invent no better way to pay a public debt than by converting into money that institution on which the virtue and intelligence of the people, and the special safety of a republican state, mainly depend?"

The school system of Prussia, is not the growth of any one period, and is not found in one law, but is made up of an aggregation of laws and general regulations, enacted at different times for different provinces, differing in the condition, habits, and religion of the people, and to meet particular wants, as these have been developed in the progress of the system. An attempt was made in 1819 to prepare a general school law for Prussia, but without success. This is considered by Harnisch and other German educators, a great defect, as it leads to great inequalities of education, and great irregularities of administration in different provinces. The ordinance of 1819, however, embraces much of the regulations which are applicable to the whole kingdom, while the peculiarities and details of the system must be looked for in the provincial ordinances and special regulations.

The authorities which administer public instruction in Prussia are the following:—The chief authority is the minister, who joins to this supervision that of ecclesiastical and medical affairs. He is assisted by a council, consisting of a variable number of members, and divided into three sections corresponding to the three charges of the minister. The section for public instruction has its president and secretary, and meets usually twice a week for the transaction of business. One of this body is generally deputed as extraordinary inspector in cases requiring examination, and reports to the minister. The kingdom of Prussia is divided into ten provinces, each of which has its governor, styled Superior President, (Ober-President,) who is assisted by a council called a Consistory, (Consistorium.) This council has functions in the province similar to those in the ministerial council in the kingdom at large, and has direct control of secondary public instruction, and of the schools for the education of primary teachers. It is subdivided into two sections, of which one has charge of the primary instruction in the province, under the title of the School Board, (Provincial Schul Collegium.) The school board, in addition to exercising the general supervision of education in the province, examines the statutes and regulations of the schools, insures the execution of existing laws and regulations, examines text-books, and gives permission for their introduction, after having obtained the approbation of the ministry. This board communicates with the higher authorities, through their president, to whom the reports from the next lower authority, to be presently spoken of, are addressed, and by whom, when these relate to school matters, they are referred to the board for examination.

The next smaller political division to a province, is called a Regency, (Regierungs-Bezirk,) which is again subdivided into Circles, (Kreis,) and those into parishes, (Gemeinden.) The chief civil authority in the Regency, is a president, who is assisted by a council called also a regency.

This body is divided into three sections, having charge respectively of

the internal affairs, of direct taxes, and of church and school matters. The last named committee examines and appoints all the teachers of elementary and burgher schools within the regency, superintends the schools, ascertains that the school-houses and churches are duly kept in order, administers the funds of schools and churches, or superintends the administration, when vested in corporations, and collects the church and school fees. This committee is presided over by a member of the regency called the School Councillor, (*Schul-rath.*) As councillor, he has a seat and voice in the provincial consistory, where he is required to appear at least once a year, and to report upon their affairs in his regency, of which the provincial consistory has the superintendence. It is also his duty to visit the schools, and to satisfy himself that they are in good condition.

The next school authority is the inspector of a circle, who has charge of several parishes. These inspectors are generally clergymen, while the councillors are laymen. Next below the special superintendents is the immediate authority, namely, the school committee, (*Schul-Vorstand.*) Each parish (*Gemeinde*) must, by law, have its school, except in special cases, and each school its committee of superintendence, (*Schul-Vorstand.*) consisting of the curate, the local magistrate, and from two to four notables; the constitution of the committee varying somewhat with the character of the school, whether endowed, entirely supported by the parish, in part by the province or state, or by subscription. The committee appoints a school inspector, who is usually the clergyman of the parish. In cities, the magistrates form the school committee, or school deputation, as it is there called, the curates still acting as local inspectors.

Thus, there is a regular series of authorities, from the master of the school up to the minister, and every part of primary instruction is entirely within the control of an impulse from the central government, and takes its direction according to the will of the highest authorities. With such a system, under a despotic government, it is obvious that the provisions of any law may be successfully enforced.

The cardinal provisions of the school system of Prussia, are:

First, That all children between the ages of seven and fourteen years shall go regularly to school. This is enforced by the school committee, who are furnished with lists of the children who should attend, and of those actually in the schools under their charge, and who are required to enforce the penalties of the law.

Second, That each parish shall, in general, have an elementary school. When the inhabitants are of different religious persuasions, each denomination has its school, and if not, provision is made for the religious instruction of the children by their own pastors. The erection of the school-house, its furniture, the income of the master, and aid to poor scholars, are all provided for. The requisite sum comes, in part, from parochial funds, and in part from a tax upon householders. When the parish is poor, it is assisted by the circle, by the province, and even by the state. Besides these elementary schools, most of the towns in Prussia have one or more upper primary or burgher schools.

Third, The education of teachers in seminaries, adapted to the grade of instruction to which they intend devoting themselves. Their exemption during their term of study from active military service required of other citizens. A provision for their support during their term of study. A preference given to them over schoolmasters not similarly educated. Their examination previous to receiving a certificate of capacity, which entitles them to become candidates for any vacant post in the province where they have been examined. Their subsequent exemption from active military service, and even from the annual drill of the militia, if they

can not, in the opinion of the school inspector, be spared from their duties. Provision for the removal of the incompetent or immoral. A provision for the support of decayed teachers.

Fourth. The authorities which regulate the schools, and render them a branch of the general government, and the teachers in fact, its officers. In a country like Prussia, this connection secures to the teacher the respect due to his station, and thus facilitates the discharge of his important duties.

Under this system of organization and administration, and especially with these arrangements to secure the employment of only properly qualified teachers, the public schools of Prussia have been multiplied to an extent, and have attained within the last quarter of a century a degree of excellence, which has attracted the attention of statesmen, and commanded the admiration of intelligent educators in every part of Christendom. In the provinces, where the improved system has gone into operation with the habits of the people in its favor, it has already reached every human being; and in even the outer provinces, it is, as fast as time sweeps along new generations, replacing the adult population with a race of men and women who have been subjected to a course of school instruction far more thorough and comprehensive than has ever been attempted in any other country. As an evidence of the universality of the system it may be mentioned, that out of 122,897 men of the standing army, in 1846, only two soldiers were found who could not both read and write. But the system aims at much higher results—with nothing short of developing every faculty both of mind and body, of converting creatures of impulse, prejudice, and passion, into thinking and reasoning beings, and of giving them objects of pursuit, and habits of conduct, favorable to their own happiness and that of the community in which they live. The result which may be reasonably anticipated from this system—when the entire adult population have been subjected to its operation, and when the influences of the home and street, of the business and the recreations of society, all unite with those of the school—have not as yet been realized in any section of the kingdom. Every where the lessons of the school-room are weakened, and in a measure destroyed, by degrading national customs, and the inevitable results of a government which represses liberty of thought, speech, occupation, and political action. But the school, if left as good and thorough as it now is, must inevitably change the government, or the government must change the school. And even if the school should be made less thorough than it now is, no governmental interference can turn back the intelligence which has already gone out among the people. It would be easier to return the rain to the clouds, from which it has parted, and which has already mingled with the waters of every rising spring, or reached the roots of every growing plant.

The following Table exhibits the state of the Public Schools of Prussia, according to the latest official returns published by the government.

STATE OF THE PUBLIC SCHOOLS IN PRUSSIA IN 1946.

Name of the District.	Elementary Schools.				Schools of a higher description than Elementary.										Town Schools.			Normal Schools.
	Teachers.		Scholars in Average Attendance.		Boys.			Girls.			Number of			Number of				
	Male.		Female.	Boys.	Girls.	Number of			Number of			Schools.	Teachers.	Assistants.	Scholars.			
	Fixed.	Assistants.				Schools.	Teachers.	Assistants.	Scholars.	Schools.	Teachers.					Misses.	Scholars.	
1. K n i s b e r g ..	1,598	1,750	178	57,892	56,858	17	42	1,402	18	93	10	1,828	5	15	1,088	3	126	
2. G u m b i n n e n ..	1,083	1,131	41	40,198	39,044	18	46	2,040	19	36	8	1,965	2	15	503	2	136	
3. D a n z i g	639	680	24	27,033	25,428	9	18	2,700	4	12	12	574	4	29	5	1,009	43	
4. M a r e n w e r d e r ..	1,044	1,097	15	71,403	68,003	5	13	2,395	5	17	6	519	4	16	6	384	1	
5. P o s e n	1,194	1,260	31	65,9	63,982	65,124	7	17	674	7	17	8	984	5	27	5	572	
6. B r o m b e r g	691	747	23	29,325	27,625	6	12	357	6	8	8	444	1	1	29	2	48	
7. H u r l B e r l i n ..	108	237	272	134	14,096	12,720	32	27	61	1,797	45	271	138	5,157	9	68	1	
8. P o s s a m	1,547	1,810	44	66,224	63,515	37	124	4	6,809	34	80	37	5,398	1	9	1	95	
9. F r a n k f u r t	1,265	1,568	31	19	67,476	65,028	14	36	1,963	16	44	14	2,623	6	40	2	149	
10. S t e t t i n	1,077	1,221	30	82	41,588	39,075	29	89	8	2,853	13	83	36	4,375	2	20	3	
11. C o s l i n	1,023	1,015	70	9	39,855	39,554	14	59	4	2,853	13	80	9	2,579	1	7	84	
12. S t r a l s u n d	379	386	10	36	12,421	11,475	11	23	2	766	9	13	12	460	3	6	249	
13. B r e s l a u	1,495	1,551	343	54	89,585	89,276	22	54	19	3,955	7	19	26	9,937	1	11	107	
14. O p p e l n	939	1,073	316	4	79,871	79,686	7	17	2	294	4	17	8	345	1	12	113	
15. L u g n i t z	1,339	1,224	275	5	66,905	65,054	17	46	10	2,025	21	42	47	2,511	3	16	91	
16. M a g d e b u r g ..	1,068	1,371	36	51	55,332	53,249	40	87	6	8,847	19	61	55	3,194	4	29	8	
17. M e r s e b u r g ..	1,258	1,410	62	11	61,807	60,236	18	86	32	6,844	21	95	29	6,811	1	8	108	
18. E r f u r t	519	627	14	27	29,756	28,758	4	21	2	1,139	6	36	9	1,549	2	18	122	
19. M u n s t e r	580	417	29	32	32,999	31,727	12	16	14	433	2	2	4	52	1	3	28	
20. M i n d e n	572	589	76	53	41,693	39,893	6	12	1	377	7	10	12	632	2	3	93	
21. A r n s b e r g	811	876	37	55	50,370	47,165	16	25	1	518	9	19	3	243	6	19	47	
22. C o l n	681	504	222	93	41,561	37,966	2	5	4	52	7	9	31	623	3	16	101	
23. D u s s e l d o r f ..	798	904	334	36	71,927	67,693	12	24	2	405	25	53	48	854	12	53	177	
24. C o b l e n z	1,058	955	79	63	63,419	63,308	5	11	11	292	11	13	46	527	13	26	37	
25. T r i e r	881	839	71	96	39,684	39,025	2	11	4	51	4	6	5	350	4	11	..	
26. A a c h e n	533	551	101	60	34,229	33,702	1	1	..	11	6	8	19	568	4	18	..	
Total....	24,030	25,914	2,749	1,836	1,235,448	1,197,885	342	898	137	43,516	360	1,094	640	48,302	100	505	41	

In 1848, the population of Prussia was about 16,000,000. According to the foregoing table, there were 24,030 elementary schools, with 2,433,333 children, between the ages of 6 and 14, in average daily attendance; 1,202 middle or burgher schools with 91,888 pupils, and 100 higher, or town schools, with 15,624 pupils, making an aggregate of 25,332 public primary schools, and 2,540,775 pupils. To these schools should be added 117 gymnasia for classical education, with 29,474 pupils, and 1,664 professors; 7 universities with 4,000 students and 471 professors, and libraries with over 1,000,000 volumes; 382 institutions, in the nature of infant schools, with 25,000 children, and a large number of schools for special instruction, as for the blind, deaf mutes, commerce, trades, arts, &c.; and Prussia can present an array of institutions, teachers, professors, and educational facilities, for all classes of her population, not surpassed by any other country.

If to the number of children at school, public or private, we add those who are receiving instruction at home, or who have left school after obtaining the certificate of school attendance up to the age of twelve years, and of their being able to read, write, and cipher, and those who are detained from school temporarily by sickness, we can easily acquiesce in the claim of the director of the Statistical Bureau, by whom the annual school returns are collected, and published every three years, that every child under fourteen years of age has already attended school public or private, or has acquired that degree of instruction which makes self-education in almost any direction practicable. From an investigation made by the government in 1845, there were, in the whole of Prussia, only two young men in every one hundred between the ages of twenty and twenty-two, who could not read, write, and cipher, and had not a knowledge of Scripture history.

According to the foregoing table, there were 34,030 primary school teachers employed in, viz.:

Elementary schools.	Head teachers,	.	.	.	.	25,914
"	"	Assistants,	.	.	.	2,749
"	"	Schoolmistresses,	.	.	.	1,856
Middle or Burgher schools for boys.	Head teachers,	.	.	.	.	898
"	"	"	Assistants,	.	.	197
"	"	"	girls.	Head teachers,	.	1,094
"	"	"	"	Schoolmistresses,	.	640
Higher Burgher.	Head teachers,	.	.	.	.	505
"	"	Assistants,	.	.	.	197
Total,						34,030

These thirty-four thousand teachers had all been thoroughly educated in the studies they were called on to teach, and the best methods of teaching the same in seminaries established for this purpose, of which there were forty-six, supported by the government, in 1848. By means of educational periodicals, and frequent meetings for professional im-

provement, these teachers are bound together into a great association, stimulating each other to higher attainments, and marching forward a noble army for the improvement, and not the destruction of the people.

The following statistics will show how steadily the primary schools have advanced in numbers, attendance, and teachers, since 1819:

1. In 1819, the number of schools in Prussia was	20,085
In 1825, " " " "	21,625
In 1831, " " " "	22,612
In 1843, " " " "	23,646
In 1846, " " " "	25,332
2. In 1819, the number of teachers in Prussia was	21,895
In 1825, " " " "	22,965
In 1831, " " " "	27,749
In 1843, " " " "	29,631
In 1846, " " " "	32,316
3. In 1825, the number of children between seven and four- teen years of age, was	1,923,200
And the number of these who were attending the schools, was	1,664,218
In 1831, the number of children between seven and four- teen years of age, was	2,043,030
And the number of these who were attending the schools, was	2,021,421
In 1843, the number of children between seven and four- teen years of age, was	2,992,124
And the number of these who were attending the schools, was	2,328,146
In 1846, the number of children in public schools,	2,540,775

These great results have been obtained by the united efforts of the government and the people; but even these statistics can not show the improvement which has been made in school-houses, school instruction, and the whole internal economy of the school-room.

SUBJECTS AND METHODS OF INSTRUCTION

IN

THE PRIMARY SCHOOLS OF PRUSSIA.

BEFORE presenting an outline of the course of instruction pursued in the common schools of Prussia, gathered from the observations of distinguished educators in their visits to a large number of schools of different grades, as well as from published accounts of the organization and studies of particular schools, we will introduce a brief view* of the general objects and different degrees of primary education, and of the manner in which the schools are established and conducted.

Two degrees of primary instruction are distinguished by the law; the *elementary schools* and the *burgher schools*. The elementary schools propose the development of the human faculties, through an instruction in those common branches of knowledge which are indispensable to every person, both of town and country. The burgher schools (*Beurgerschulen Stadtschulen*†) carry on the child until he is capable of manifesting his inclination for a classical education, or for this or that particular profession. The gymnasia continue this education until the youth is prepared, either to commence his practical studies in common life, or his higher and special scientific studies in the university.

These different gradations coincide in forming, so to speak, a great establishment of national education, one in system, and of which the parts, though each accomplishing a special end, are all mutually correlative. The primary education of which we speak, though divided into two degrees, has its peculiar unity and general laws; it admits of accommodation, however, to the sex, language, religion, and future destination of the pupils. 1. Separate establishments for girls should be formed, wherever possible, corresponding to the elementary and larger schools for boys. 2. In those provinces of the monarchy (as the Polish) where a foreign language is spoken, besides lessons in the native idiom, the children shall receive complete instruction in German, which is also to be employed as the ordinary language of the school. 3. Difference of religion in Christian schools necessarily determines differences in religious instruction. This instruction shall always be accommodated to the spirit and doctrines of the persuasion to which the school belongs. But, as in every school of a christian state, the dominant spirit (common to all creeds) should be piety, and a profound reverence of the Deity, every Christian school may receive the children of every sect. The

* Mainly in the language of the law and ordinance, as translated and condensed by Sir William Hamilton, in an article in the *Edinburgh Review*.

† Called likewise *Mittelschulen*, middle schools, and *Realschulen*, real schools; the last, because they are less occupied with the study of language (*Verbalia*) than with the knowledge of things, (*Realia*.)

masters and superintendents ought to avoid, with scrupulous care, every shadow of religious constraint or annoyance. No schools should be abused to any purposes of proselytism; and the children of a worship different from that of the school, shall not be obliged, contrary to the wish of their parents or their own, to attend its religious instruction and exercises. Special masters of their own persuasion shall have the care of their religious education; and should it be impossible to have as many masters as confessions, the parents should endeavor, with so much the greater solicitude, to discharge this duty themselves, if disinclined to allow their children to attend the religious lessons of the school. The primitive destination of every school, says the law, is so to train youth that, with a knowledge of the relations of man to God, it may foster in them the desire of ruling their life by the spirit and principles of Christianity. The school shall, therefore, betimes second and complete the first domestic training of the child to piety. Prayer and edifying reflections shall commence and terminate the day; and the master must beware that this moral exercise do never degenerate into a matter of routine. Obedience to the laws, loyalty, and patriotism, to be inculcated. No humiliating or indecent castigation allowed; and corporal punishment, in general, to be applied only in cases of necessity. Scholars found wholly incorrigible, in order to obviate bad example, to be at length dismissed. The pupils, as they advance in age, to be employed in the maintenance of good order in the school, and thus betimes habituated to regard themselves as active and useful members of society.

The primary education has for its scope the development of the different faculties, intellectual and moral, mental and bodily. Every *complete elementary school* necessarily embraces the nine following branches:

1. Religion—morality established on the positive truths of Christianity;
2. The German tongue, and in the Polish provinces, the vernacular language;
3. The elements of geometry and general principles of drawing;
4. Calculation and applied arithmetic;
5. The elements of physics, of general history, and of the history of Prussia;
6. Singing;
7. Writing;
8. Gymnastic exercises;
9. The more simple manual labors, and some instruction in the relative country occupations.

Every *burgher school* must teach the ten following branches: 1. Religion and morals. 2. The German language, and the vernacular idiom of the province, reading, composition, exercises of style, exercises of talent, and the study of the national classics. In the countries of the German tongue, the modern foreign languages are the objects of an accessory study. 3. Latin to a certain extent. (This, we believe, is not universally enforced.) 4. The elements of mathematics, and in particular a thorough knowledge of practical arithmetic. 5. Physics, and natural history to explain the more important phenomena of nature. 6. Geography, and general history combined; Prussia, its history, laws, and constitution, form the object of a particular study. 7. The principles of design; to be taught with the instruction given in physics, natural history, and geometry. 8. The penmanship should be watched,

and the hand exercised to write with neatness and ease. 9. Singing, in order to develop the voice, to afford a knowledge of the art, and to enable the scholars to assist in the solemnities of the church. 10. Gymnastic exercises accommodated to the age and strength of the scholar. Such is the minimum of education to be afforded by a burgher school. If its means enable it to attempt a higher instruction, so as to prepare the scholar, destined to a learned profession, for an immediate entrance into the gymnasia, the school then takes the name of *Higher Town School*.

Every pupil, on leaving school, should receive from his masters and the committee of superintendence, a certificate of his capacity, and of his moral and religious dispositions. These certificates to be always produced on approaching the communion, and on entering into apprenticeship or service. They are given only at the period of departure; and in the burgher schools, as in the gymnasia, they form the occasion of a great solemnity.

Every half year pupils are admitted; promoted from class to class; and absolved at the conclusion of their studies.

Books of study to be carefully chosen by the committees, with concurrence of the superior authorities, the ecclesiastical being specially consulted in regard to those of a religious nature. For the Catholic schools, the bishops, in concert with the provincial consistories, to select the devotional books; and, in case of any difference of opinion, the Minister of Public Instruction shall decide.

Schoolmasters are to adopt the methods best accommodated to the natural development of the human mind; methods which keep the intellectual powers in constant, general, and spontaneous exercise, and are not limited to the infusion of a mechanical knowledge. The committees are to watch over the methods of the master, and to aid him by their council; never to tolerate a vicious method, and to report to the higher authorities should their admonition be neglected. Parents and guardians have a right to scrutinize the system of education by which their children are taught; and to address their complaints to the higher authorities, who are bound to have them carefully investigated. On the other hand, they are bound to cooperate with their private influence in aid of the public discipline; nor is it permitted them to withdraw a scholar from any branch of education taught in the school as necessary.

As a national establishment, every school should court the greatest publicity. In those for boys, besides the special half yearly examinations, for the promotion from one class to another, there shall annually take place public examinations, in order to exhibit the spirit of the instruction, and the proficiency of the scholars. On this solemnity, the director, or one of the masters, in an official programme, is to render an account of the condition and progress of the school. In fine, from time to time, there shall be published a general report of the state of education in each province. In schools for females, the examinations take

place in presence of the parents and masters, without any general invitation.

But if the public instructors are bound to a faithful performance of their duties, they have a right, in return, to the gratitude and respect due to the zealous laborer in the sacred work of education. The school is entitled to claim universal countenance and aid, even from those who do not confide to it their children. All public authorities, each in its sphere, are enjoined to promote the public schools and to lend support to the masters in the exercise of their office, as to any other functionaries of the state. In all the communes of the monarchy, the clergy of all Christians persuasions, whether in the church, in their school visitation, or in their sermons on the opening of the classes, shall omit no opportunity of recalling to the schools their high mission, and to the people their duties to these establishments. The civil authorities, the clergy, and the masters, shall every where cooperate in tightening the bonds of respect and attachment between the people and the school; so that the nation may be more habituated to consider education as a primary condition of civil existence, and daily take a deeper interest in its advancement.

The following extracts from Kay's "*Social Condition and Education of the People*," will show how these provisions of the law, and governmental instructions are carried into practice.

The three great results, which the Prussian government has labored to ensure by this system of education are—

1. To interest the different parishes and towns in the progress of the education of the people, by committing the management of the parochial schools to them, under certain very simple restrictions.

2. To assist the parochial school committees in each county with the advice of the most able inhabitants of the county; and—

3. To gain the cordial cooperation of the ministers of religion.

These results the government has gained, to the entire and perfect satisfaction of all parties. The provincial and county councils act as advisers of the parochial committees. These latter are the actual directors of parochial education; and the clergy not only occupy places in these parochial committees, but are also the *ex-officio* inspectors of all the schools.

The system is liberally devised; and I am persuaded that it is solely owing to its impartial, popular, and religious character, that it has enlisted so strongly on its side the feelings of the Prussian people.

I know there are many in our land who say, "But why have any system at all? Is it not better to leave the education of the people to the exertions of public charity and private benevolence?" Let the contrast between the state of the education and social condition of the poor in England and Germany be the answer. In England it is well known that *not one half of the country is properly supplied with good schools, and that many of those, which do exist, are under the direction of very inefficient and sometimes of actually immoral teachers.* In Germany and Switzerland, *every parish is supplied with its school buildings, and each school is directed by a teacher of high principles, and superior education and intelligence.* Such a splendid social institution has not existed without effecting magnificent results, and the Germans and Swiss may now proudly point to the character and condition of their peasantry.

So great have been the results of this system, that it is now a well known fact, that, except in cases of sickness, every child between the ages of six and ten in the whole of Prussia, is receiving instruction from highly educated teachers, under

the surveillance of the parochial ministers. And, if I except the manufacturing districts, I may go still farther, and say, that every child in Prussia, between the ages of six and fourteen, is receiving daily instruction in its parochial school. But even this assertion does not give any adequate idea of the vastness of the educational machinery, which is at work; for the Prussian government is encouraging all the towns throughout the country to establish infant schools for the children of parents who are forced, from the peculiar nature of their labor, to absent themselves from home during the greater part of the day, and who would be otherwise obliged to leave their infants without proper superintendence; and, as all the children in the manufacturing districts, who are engaged in the weaving-rooms, are also obliged to attend evening classes to the age of fourteen years, I may say, with great truth, that *nearly all the Prussian children between the ages of four and fourteen are under the influence of a religious education.* And let it not be supposed that an arbitrary government has forced this result from an unwilling people. On the contrary, as I have said before, the peasants themselves have always been at least as anxious to obtain this education for their children, as the government has been desirous of granting it.

A proof of the satisfaction, with which the Prussian people regard the educational regulations, is the undeniable fact, that all the materials and machinery for instruction are being so constantly and so rapidly improved over the whole country, and by the people themselves. Wherever I traveled, I was astonished to see the great improvement in all these several matters that was going on. Every where I found new and handsome school-houses springing up, old ones being repaired, a most liberal supply of teachers and of apparatus for the schools provided by the municipal authorities, the greatest cleanliness, lofty and spacious school-rooms, and excellent houses for the teachers; all showing, that the importance of the work is fully appreciated *by the people*, and that there is every desire on their part to aid the government in carrying out this vast undertaking.

The children generally remain in school, until the completion of their fourteenth year; and a law has been issued, for one or two of the provinces, appointing this as the time, after which the parents may remove their children. But if the parents are very poor, and their children have learnt the doctrines of their religion, as well as to read, write, and cipher, their religious minister can, in conjunction with the teacher, permit them to discontinue their attendance at the completion of their twelfth year.

"No child, without the permission both of the civil magistrate of the town or village of which its parents are inhabitants, and also of their religious minister, can be kept from school beyond the completion of its fifth year, or afterward discontinue its attendance on the school classes for any length of time."

If a parent neither provides at home for the education of his children, nor sends them to the school, the teacher is bound to inform the religious minister of the parent; the minister then remonstrates with him; and if he still neglects to send his children, the minister is bound by law to report him to the village committee, which has power to punish him by a fine, of from one halfpenny to sixpence a day, for neglecting the first and greatest duty of every parent. If the village committee can not induce him to educate his children, he is reported to the union magistrates, who are empowered to punish him with imprisonment. But it is hardly ever necessary to resort to such harsh measures, for the parents are even more anxious to send their children to these admirably conducted schools, than the civil magistrate to obtain their attendance. In order, however, to ensure such a regular attendance, and as an assistance to the parents themselves, each teacher is furnished by the local magistrate, every year, with a list of all the children of his district, who have attained the age, at which they ought to attend his classes. This list is called over every morning and every afternoon, and all absentees are marked down, so that the school committees, magistrates, and inspectors may instantly discover if the attendance of any child has been irregular. If a child requires leave of absence for more than a week, the parent must apply to the civil magistrate for it; but the clergyman can grant it, if it be only for six or seven days, and the teacher alone can allow it, if for only one or two days.

At the German revolutions of 1848, one of the great popular cries was for *gratuitous* education. The governments of Germany were obliged to yield to this

cry, and to make it the law of nearly the whole of Germany, that all parents should be able to get their children educated at the primary schools without having to pay any thing for this education.

There are now, therefore, no school fees in the greatest part of Germany. Education is perfectly gratuitous. The poorest man can send his child free of all expense to the best of the public schools of his district. And, besides this, the authorities of the parish or town, in which a parent lives, who is too poor to clothe his children decently enough for school attendance, are obliged to clothe them for him, and to provide them with books, pencils, pens, and every thing necessary for school attendance, so that a poor man, instead of being obliged to pay something out of his small earnings for the education of his children, is, on the contrary, actually paid for sending them to school. This latter is an old regulation, and is one which has aided very greatly to make the educational regulations very popular among the poor of Germany.

I made very careful inquiries about the education of children in the principal manufacturing district of Prussia. I remained several days in Elberfeld, their largest manufacturing town, on purpose to visit the factory schools. I put myself there, as elsewhere, in direct communication with the teachers, from whom I obtained a great deal of information; and I also had several interviews on the subject with the educational councillors at Berlin, who put into my hand the latest regulations on this subject issued by the government.

The laws relating to the factory children date only from 1839. They are as follows:—

"No child may be employed in any manufactory, or in any mining or building operations, before it has attained the age of *nine* years.

"No child, which has not received three years' regular instruction in a school, and has not obtained the certificate of a school committee, that it can read its mother tongue fluently, and also write it tolerably well, may be employed in any of the above-mentioned ways, before it has completed its sixteenth year.

"An exception to this latter rule is only allowed in those cases, where the manufacturers provide for the education of the factory children, by erecting and maintaining factory schools."

If a manufacturer will establish a school in connection with his manufactory, and engage a properly educated teacher, he is then allowed to employ any children of nine years of age, whether they have obtained a certificate or not, on condition, however, that these children attend the school four evenings in every week, as well as two hours every Sunday morning, until they have obtained a certificate of proficiency in their studies.

The "schulrath," or educational minister in the county court, decides whether the factory school is so satisfactorily managed, as to entitle the manufacturer to this privilege. This minister also regulates the hours which must be devoted weekly to the instruction of the factory children.

"Young people, under sixteen years of age, may not be employed in manufacturing establishments more than ten hours a day."

The civil magistrates are, however, empowered, in some cases, to allow young people to work eleven hours a day, when an accident has happened, which obliges the manufacturer to make up for lost time, in order to accomplish a certain quantity of work before a given day. But these licenses can not be granted for more, at the most, than four weeks at a time.

After the hours of labor have been regulated by the "schulrath" and the manufacturer, the latter is obliged by law to take care that the factory children have, both in the mornings and in the afternoons, a quarter of an hour's exercise in the open air, and that at noon, they always have a good hour's relaxation from labor."

"No young person, under sixteen years of age, may, in any case, or in any emergency, work more than eleven hours a day." The children of Christian parents, who have not been confirmed, may not work in the mills during the hours set apart by the religious minister, for the religious instruction, which he wishes to give them preparatory to their confirmation.

The manufacturers, who employ children in the mills, are obliged to lay before the magistrate a list, containing the names of all the children they employ, their respective ages, their places of abode, and the names of their parents. If any in-

spector or teacher reports to the civil magistrate, that any child under the legal age is being employed in the mills instead of being sent to school, or if the police report the infringement of any other of the above-mentioned regulations, the magistrate is empowered and obliged to punish the manufacturer by fines, which are increased in amount on every repetition of the offense.

I examined the actual state of things in Elberfeld, one of the most important of the manufacturing districts of Prussia, and I found these regulations most satisfactorily put in force. No children were allowed to work in the mills, before they had attained the age of nine years, and after this time, they were required to attend classes four evenings every week, conducted by the teachers of the day-schools; or, if their work was of such a nature as to prevent such attendance, then they were obliged to attend classes every Sunday morning for two hours; and this attendance was required to be continued, until the children could obtain a certificate from their teacher and religious minister, that they could read and write well, that they were well versed in Scripture history, and that they knew arithmetic sufficiently well to perform all the ordinary calculations, which would be required of them. As a check upon the parents and manufacturers, no child was allowed to labor in the mills, without having obtained a certificate, signed by its religious minister and its teacher, that it was attending one of these classes regularly. If the attendance was irregular, this certificate was immediately withdrawn, and the child was no longer allowed to continue working in the mills. But, from all I saw of these schools, and from what the teachers told me, I should say, they had no difficulty in enforcing attendance; and, so far from it being evident, that the parents were anxious to send their children into the mills, as soon as possible, I was astonished to find even the *daily* schools filled to overflowing, and that with children, many of whom were thirteen, fourteen, and fifteen years of age.

It is very easy for the traveler, who is merely passing through the *manufacturing* towns of the Rhine Provinces, to prove to himself, how anxious both the people and the government are to carry all these regulations into effect. Let him only take the trouble of wandering into the streets of such a town, at a quarter to eight in the morning, or at a quarter to one in the afternoon, and he will find them alive with children of remarkably courteous and gentle appearance, all *very* neatly and cleanly dressed, each carrying a little bag containing a slate and school books, and all hurrying along to school. Let him visit the same streets at any time during the school hours, and he will find an absence of young children, which, accustomed as he is to the alleys of our towns, swarming with poor little creatures growing up in filth, and coarseness, and immorality, will be even more astonishing and delightful.

Before Prussia began in good earnest to promote the education of the people, it was thought there, as it is in England at the present day, that private charity and voluntary exertions would suffice, to supply the country with all the materials of education. In the early part of the eighteenth century the government enunciated, in formal edicts, that it was the first duty of a parish to educate its young. For nearly one hundred years, it trusted to the voluntary principle, and left the work in the hands of generous individuals; the result was what might have been expected, and what may be observed in England: the supply of the materials of education did not keep pace with the growth of the population. Prussia was little or no better provided with schools in 1815, than it had been in 1715; as to the teachers, they were poor, neglected, ignorant persons. Educated persons would not become teachers of the poor; and the poor were neither able nor willing to pay for the education of teachers for their children. A sufficient number of benevolent individuals could not be found to bear the whole expense of educating the nation; and even in those parishes, in which the benevolent part of the richer classes had managed to collect funds, sufficient for carrying on such a work for a year or two, it was found, that they were unable or unwilling, for any length of time, to bear alone such a great and ever-increasing burden.

After a long trial of this unfair voluntary system, which taxed charitable individuals in order to make up for the default of the selfish or careless, it was found, in 1815, as in England at the present day, that great numbers of parishes had no schools at all; that of the schools which were built, scarcely any were properly supplied with the necessary books and apparatus; that there were no good teach-

ers in the country, and no means of educating any; and that the science of pedagogy had been totally neglected, and was universally misunderstood.

If then, the people were to be educated,—and the French revolution of 1789 had taught the Prussian government the necessity of enlightening the poor and of improving their social condition, it became but too evident, that the government must act as well as preach. In a word, the experience of one hundred years taught the Prussians, that it was necessary to *compel* the ignorant, slothful, and selfish members of the political body to assist the benevolent and patriotic, or that sufficient funds would never be found for educating the whole of the laboring classes. The following regulations, therefore, were put into and are still in force throughout Prussia.

The inhabitants of each parish are obliged, either alone, or in company with one or more neighboring parishes, to provide sufficient school-room, a sufficient number of teachers, and all the necessary school apparatus for the instruction of all their children, who are between the ages of six and fourteen. I shall show by what parochial organization this is effected.

1. Where all the inhabitants of a village are members of the same religious denomination.

In these cases, whenever more school-room, or a greater number of teachers, or more apparatus, or any repairs of the existing school-buildings is required, the village magistrate, having been informed of these deficiencies by the district school-inspector, immediately summons a committee of the villagers, called the "Schulvorstand."

This Schulvorstand consists—

1. Of the religious minister of the parish. He is the president of the committee or Schulvorstand. In some parts of Prussia, however, there are still some few remnants of the old aristocracy, who possess great estates; and where the village is situated on one of these estates, there the landlord is the president of the school committee. This, however, is so rare an exception, that it is not necessary further to notice it.

2. Of the village magistrate, who is selected by the county magistrates, from the most intelligent men in the parish.

3. Of from two to four of the heads of families in the parish. These members of the committee are elected by the parishioners, and their election is confirmed or annulled by the union magistrates. If the union magistrate annuls the election, because of the unfitness of the persons chosen, the parish can proceed to a second election; but, if they again select men, who are not fit to be entrusted with the duties of the school committee, the election is again annulled, and the union magistrate himself selects two or four of the parishioners, to act as members of the committee. When the village is situated on the estate of a great landed proprietor, he also can annul the choice of the parishioners; but these cases, as I have before said, are very rare, and are confined almost entirely to the eastern provinces of Prussia, where the Polish nobles still retain some of their former possessions; for in the other provinces of Prussia, the land is now almost as much subdivided as in France, and is generally the property of the peasants.

The members of these committees are chosen for six years, at the end of which time a new election takes place.

If several parishes join in supporting *one* school, each of them must be represented in the school committee, by at least one head of a family. The county court, however, has the power of preventing this union of parishes, for the support of one joint school,—

1. When the number of children is so great, as to make it difficult to instruct them all in two classes.

2. When the parishes are separated too far apart, or when the roads between them are bad, dangerous, or at times impassable.

In such cases there must be separate schools; or else the great law of the land, that "*all the children must be educated,*" would often be infringed.

II. Where the inhabitants of a village are members of different religious denominations.

Sometimes it happens, that a parish contains persons of different religious opinions; and then arises the question, which has been a stumbling-block to the

progress of primary education in England, "how shall the rival claims of these parties be satisfied, so that the great law of Germany, that '*all the children must be educated,*' may be carried into effect?"

In these cases, the governments of Germany leave the parishes at perfect liberty to select their own course of proceeding, and to establish separate or mixed schools, according as they judge best for themselves. The only thing the government requires is, that schools of one kind or another shall be established.

If the inhabitants of such a parish in Prussia determine on having separate schools, then separate school committees are elected by the different sects. The committee of each sect consist of, the village magistrate, the minister, and two or three heads of families, of the religious party for which the committee is constituted.

If the inhabitants, however, decide on having one mixed school for all the religious parties, the committee consists of, the village magistrate, the religious ministers of the different parties, and several of the parishioners, elected from among the members of the different sects, for which the school is intended.

In these cases, the teacher is chosen from the most numerous religious party; or, if the school is large enough to require two teachers, the head one is elected from the members of the most numerous party, and the second from those of the next largest party. If there is only one teacher, children of those parents who do not belong to the same religious sect as the teacher, are always allowed to absent themselves during the hour in which the teacher gives the religious lessons, on condition that the children receive religious instruction from their own religious ministers.

One of the educational councillors at Berlin informed me, that the government did not *encourage* the establishment of mixed schools, as they think, that in such cases, the religious education of both parties, or at least of one of them, often suffers; but, he continued, "of course we think a mixed school infinitely better than none at all; and, when a district is too poor to support separate schools, we gladly see mixed ones established." The gentleman who said this was a Roman Catholic. In the towns, there are not often mixed schools containing Romanists and Protestants, as there generally are sufficient numbers of each of these sects in every town, to enable the citizens to establish separate schools. The children of Jews, however, are often to be found, even in the towns, in the schools of the other sects; but, owing to the entire and uncontrolled liberty of decision that the people themselves possess on this point, there seems to be little difficulty in arranging matters, and no jealousy whatever exists between the different parties. If a mixed school is established in any parish, and the teacher is chosen from the most numerous sect, and if the minor party becomes discontented or suspicious of the education given in the school, it is always at liberty to establish another school for itself; and it is this liberty of action, which preserves the parishes, where the mixed schools exist, from all intestine troubles and religious quarrels, which are ever the most ungodly of disputes. In leaving the settlement of this matter to the parishes, the government appears to have acted most wisely; for, in these religious questions, any interference from without is sure to create alarm, suspicion, and jealousy, and cause the different parties to fly asunder, instead of coalescing. All that the government does, is to say, "You must provide sufficient school-room, and a sufficient number of good teachers, but decide yourselves how you will do this." The consequence is, that the people say, "We can try a mixed school first; and, if we see reason to fear its effects, we will then amicably decide on erecting another separate one." So that the great difficulty arising from religious difference has been easily overcome.

The duties of the school committees, when once formed, are:—

1st. To take care that the parish is supplied with sufficient school-room for all the children, who are between the ages of five and fourteen.

2d. To supply the school-room with all the books, writing materials, slates, blackboards, maps, and apparatus necessary for instruction.

3d. To provide the teachers with comfortable houses for themselves and families.

4th. To keep all the school-buildings, and the houses of the teachers, in good repair, often whitewashed, and well warmed.

5th. To take care that the salary of the teachers is paid to them regularly.

6th. To assist those parents who are too poor to provide their children with clothes sufficiently decent for their school attendance.

7th. To assist, protect, and encourage the teachers.

8th. To be present at all the public examinations of the school, at the induction of the teachers, which is a public ceremony performed in church before all the parishioners, and at all the school fête days.

If the school is not endowed, the committee is empowered to impose a tax on the householders for its support, and for the payment of the schoolmaster; and it is held responsible by the higher authorities for his regular payment, according to the agreement, which was made with him on his introduction. The school committee, however, can not discharge the teacher, it can only report him to the higher authorities; for in Prussia none of the local authorities, who are in immediate contact with the teacher, and who might, consequently, imbibe personal prejudices against him, are allowed to exercise the power of dismissing him. This is reserved for those, who are never brought into personal connection with him, and who are not, therefore, so likely to imbibe such prejudices. Neither can the committee interfere with the interior discipline of the school; it can only inspect the condition of the school, and report to the county authorities. When the committee has once elected the teacher, he is entirely free to follow his own plans of instruction, unfettered by the interference of local authorities, as he is presumed to understand his own business, better than any of those about him. If the school-committee neglects its duties, or refuses to furnish the teacher with the necessary apparatus, or to keep the school-house in proper repair, or to pay the teacher regularly, he has always the power of appealing to the inspectors, or to the county courts, who instantly compel the local authorities to perform their appointed duties.

When a new school is required, the school committee selects the site and plan of the buildings, and sends them for confirmation to the county magistrate. If this magistrate sees any objection to the plans, he returns them to the committee, with his suggestions; the plans are then reconsidered by the committee, and returned with the necessary emendations to the magistrate, who then gives his sanction to them. Before this sanction has been obtained, the plans can not be finally adopted by the committee.

It is already very evident, by what I have said, how very much liberty of action is left to the people themselves. True it is, that in the election of members of the committees, as well as in the choice of plans and sites for school-houses, and in the determination of the amount of the school-rate, the county magistrates have a negative; but this is only a necessary precaution against the possibility of a really vicious selection of members, or of unhealthy or otherwise unsuitable sites for the school-houses, or of a niggardly and insufficient provision for the support of the school. Such a limited interference is always necessary, where the interests of the acting parties might otherwise tempt them to disregard the spirit of the law, and to sacrifice some great public good to the selfishness or ignorance of private individuals.

Every landed proprietor is obliged by law, to provide for the education of the children of all laborers living on his estates, who are too poor themselves to do so. Every such proprietor is also obliged by law, to keep the schools situated upon his estates in perfect repair, and in a perfect state of cleanliness; to conform to all the regulations, of which I shall speak hereafter, and which relate to the election and support of the teachers; and to furnish all the wood necessary for the repairs and warming of the school-buildings, and all the apparatus, books, &c., necessary for instruction.

This is what ought to be done in England. If it is right, that the law should grant to the proprietors such full powers over their property even after death, and should enable them to tie up their land in their own family for so long a time, and thus prevent the land dividing and getting into the hands of the poor, as it does abroad, it is but just, that the landlords should be compelled by law to do, at least, as much for their tenants in this country, as they are compelled to do in countries where the poor are much more favored than they are here, and where the interests of landlords are much less protected by law, than they are with us.

It sometimes happens, that a parish is so poor, as not to be able to build the new school-house, of which it stands in need. In these cases, in order that the great law of the land "*that every child must be educated*" should be carried into execution, it is necessary that the poor parish should receive assistance from without. This is provided for by a law, which requires that each county court shall assist, within its district, every parish, which is not able to provide alone for the expenses of the education of its children. If a county court should, from the number of calls upon its treasury, find itself unable to supply enough to assist all the parishes of the county which need assistance, the government at Berlin grants assistance to the county court; for, whatever else is neglected for want of funds, great care is taken that all necessary means for the education of the people shall be every where provided.

The school organization of the Prussian towns differs somewhat from that of the Prussian villages. I have already mentioned, that the superior *village* magistrates are appointed by the state, and that in each village there is one of these civil magistrates, who is a member of the village school committee, and is held responsible, if sufficient means are not provided for the education of the people of his district. But, in the towns, the magistrates are elected by the citizens; and, strange as it may seem, the municipal corporations have long been, on the whole, liberally constituted. The privilege of citizenship in any town is acquired, by good character and honest repute. The magistrates, who have been themselves elected by the citizens, can admit such inhabitants of the town, as they think worthy of the position, to the rank of citizens. But all citizens, who possess any ground of the value, in small towns, of 50*l.*, or in large towns, of about 250*l.* in Prussian money, and all citizens who, without possessing any ground, have incomes of at least 35*l.* per annum, in Prussian money, are by law entitled to a vote in the election of the town magistrates. The citizens, who are entitled to a vote, elect, every three years, a number of representatives, or, as they are called, town councillors. No person can be elected to the office of town councillor, unless he possess land of the value, in small towns, of at least 150*l.*, and in large towns of at least 200*l.*, or whose income does not amount to at least 35*l.* per annum. The number of these councillors depends on the size of the towns; no town can elect fewer than nine, or more than sixty. The manner in which they are elected, differs in different towns, but I believe the ordinary custom is, for each division of a town to elect one or more to represent it in the general council. These councillors, when elected, proceed to the election of a certain number of magistrates, whose offices last from six to twelve years, and these magistrates appoint from among themselves a mayor, who is chosen also for twelve years. The county court, under which the town finds itself ranged, has the power of annulling the election of the mayor, and of any of the magistrates, whom it may judge unfit for their office; and, in such a case, the magistrates or the town councillors, as the case may be, are obliged to proceed to another election. Such is a bare outline of the Prussian municipal system. With the various civic and political duties of the different authorities, I have no concern here, further than they relate to the education of the people.

In each town a committee is chosen, which is called the "*schuldeputation*," or, as I shall translate it, the school committee. It consists of from one to three, but of never more than three, of the town magistrates, of an equal number of deputies from the town councillors, an equal number of citizens, having the reputation of being interested and skilled in school matters, (these are commonly selected from among the religious ministers,) and also of the several representatives of those privately endowed schools in the town, which are not supported by the town, but yet fall under the surveillance and direction of its municipal authorities. The number of these representatives varies, according to the size of the town. With the exception of the representatives of the *private* schools, the members of this committee are chosen by the magistrates, who are themselves, as I have before said, elected by the citizens; but the representatives of the *private* schools, which are not supported by the town funds, are nominated by the county courts. To these members, thus elected, is joined one member from each of the committees, which are elected from the magistrates and town councillors for the different municipal affairs, if the former election should not have admitted any such

members into the school committee. The first ecclesiastical authority of the town is also, *ex-officio*, a member of the committee; and if the town contains both Romanists and Protestants, the committee must be composed of equal proportions of members of the different parties. The county courts have the power of annulling the election of any member, if they see reason to deem him unfit for the exercise of the duties of his office, and in such a case, the town authorities are obliged to proceed to make a new election.

The duties of the town school committees are to provide sufficient school-room for all the children in the town; to elect a sufficient number of teachers; to pay them their salaries regularly; to provide all needful apparatus for the schools; to keep the class-rooms and the teachers' houses in good repair, well whitewashed, and well warmed; to take care that all the children of the town attend school regularly; to inspect the schools at stated intervals; to provide each school with a play-ground; and to take care that the teachers exercise the children there every morning and afternoon. The funds required for the maintenance of the town schools, are provided from the treasury of the corporation.

The town councillors are responsible to the county magistrate and to the central government for the due performance of these several duties. If they neglect any of them, the teachers and inspectors complain to the higher authorities, who oblige them to conform immediately to the general law of the land.

Besides these municipal authorities, for the superintendence of the education of the whole town, it often happens, that each school in the town has its peculiar *schulvorstand*, corresponding to the village committees, which I have already described. These committees, where they do exist in the towns, elect their own teachers, and collect, in their several districts, the necessary school funds from the heads of families dwelling there; but if any one of the district school committees is not able to provide for the expenditure required to supply the wants of its district, the town school committee is obliged to come forward and assist it, from the general town funds. The latter committee is the general superintendent and assistant, but the former little district societies, where they exist, are the actual laborers. Difference of religion creates no greater difficulty in the towns than in the country parishes, since the Romanists, Protestants, and Jews can, if they prefer, manage their own schools separately, by means of the little school societies, and are never forced into any sort of connection, unless, where it is agreeable to themselves.

The Prussian government seems to have considered the education of the children of the towns, of even higher importance, than that of the children of the villages; and to have required the formation of these superior committees in the towns, as a sort of additional security, that all the districts of a town should be amply provided with every thing necessary for the careful education of their children.

These committees assemble every fortnight, and oftener when necessary, at the town halls; they have the power of inviting any number of the clergy and teachers of the towns to assist at their conferences, and to aid them with their experience and counsels.

In many parts of Prussia these central town committees are superseding the smaller district school societies, so that the funds of all the town schools, and the choice and induction of all the teachers rest entirely with the one central town school committee; and in the case of towns containing different religious sects, as far as I could gather from what I heard in Berlin—for on this point I could find no express regulation—the Protestant members of the town committee appoint the teachers of the Protestant schools, and the Romanist members the teachers of the Romanist schools.

But in every town every religious party is at liberty, if it pleases, to separate itself from the central town committee, and to form its own separate school committee, for the management of its own educational affairs. And where ever the union of the different religious parties occasions any strife and disputes, the small district committees are sure to be formed. Where these smaller committees do exist, they elect the teachers for the schools under their management.

Great advantages are, however, insured, when the management of all the schools in any town can be put under the direction of one committee, instead of

each being placed under the direction of its separate committee; or when all the Romanist schools can be put under the direction of one committee, and all the Protestant schools under the direction of another. For, in these cases, instead of creating a great number of *small* schools in different parts of the town, each containing only one or two classes, in which children of very different ages and very different degrees of proficiency must be necessarily mingled and taught together, to the manifest retarding of the progress of the more forward as well as of the more backward, several schools are generally combined, so as to form one large one, containing five boys' classes and five girls' classes. In these classes, the teachers are able to classify the children in such a manner, that one teacher may take the youngest and most deficient, another the more advanced, and so on. In this manner, as each teacher has a class of children, who have made about the same progress in their studies, he is enabled to concentrate his whole energies upon the instruction and education of *all* his scholars at the same time, and for the whole time they are in school, instead of being obliged to neglect one part of his class whilst he attends to another, which is necessarily the case, where children of different degrees of proficiency are assembled in one class-room, and which is always necessarily the cause of considerable noise and confusion, tending to distract the attention of both teachers and children.

But, besides the good classification, a further advantage, which results from this combination of schools, is the greater economy of the plan. When each school contains only two class-rooms, four times as many schools are required, as when each school contains eight rooms. And it is by no means true, that a school-building containing eight class-rooms costs as much as four school-buildings, each of which contains two class-rooms. Not only is a great expenditure saved, in the mere erection of the exterior walls and roofs of the buildings themselves, but a still greater saving is effected, in the purchase of land, as, instead of increasing the area on which the school is erected, it is always possible to increase its height.

Nothing can be more liberal, than the manner in which the Prussian towns have provided for their educational wants. The buildings are excellent, and are kept in most admirable order.

The town authorities are held responsible for all this; and, wherever I went, I found large, commodious, and beautifully clean school-rooms, furnished with all that the teachers could possibly require. Along the length of the rooms, parallel desks are ranged, facing the teacher's desk, which is raised on a small platform, so that he may see all his scholars. On either side of him are large blackboards, on which he illustrates the subjects of his lessons. On his right hand, there is generally a cabinet, for the reception of all the books and objects of instruction which belongs to the school; and all around, on the walls of the room, hang maps of different countries, and, generally, several of Germany, delineating, in a strong and clear manner, all the physical features of the different provinces and kingdoms which compose the "Fatherland."

The school-rooms are continually whitewashed; and should there be any neglect on the part of the town or village authorities to keep the school-buildings in proper order, or to provide all the necessary apparatus, the teachers have always the power of complaining to the inspectors, or to the country magistrates, who immediately compel the authorities to attend to these important duties.

Besides the schools, which are managed by school committees in the villages and towns, and which might be denominated public schools, there is another class, which would fall more properly under the designation of private schools.

If a private individual is desirous of establishing a school, as a means of earning his livelihood, or from a desire to offer to the poor of his neighborhood a better education, than they could obtain in the public schools, he is at liberty to do so, on the following conditions:—

1st, That the school be opened to public inspection, on the ground, that as the nation is directly interested in the moral education of its citizens, so it ought to be assured, that none of the children are subjected to immoral and corrupting influences, during the time when their minds are most susceptible of impressions of any kind, and most tenacious of them when received.

2dly, That no person be employed as teacher in such school, who has not ob-

tained a teacher's diploma, certifying his character and attainments to be such, as to fit him for the office of teacher.

3dly, That the school be supplied with a play-ground, and that the children be allowed to take exercise there in the middle of the morning and afternoon school hours.

4thly, That at least a certain fixed amount of instruction in reading, writing, arithmetic, geography, history, singing, and science be given in the school.

5thly, That a sufficient number of teachers be provided for the children; and,

6thly, That the rooms are kept clean, well warmed, lighted and ventilated.

The profuse expenditure on all the material of education in the Prussian towns astonished me greatly, accustomed as I had been to the dame schools of England, and to the empty and repulsive interiors of many of our national school-rooms, with their bare floors and uncovered walls.

I took the greatest pains not to be deceived on this point; and hearing that, owing to some municipal disputes, education had made less progress in Berlin than elsewhere, I requested Professor Hintze of Berlin, to direct me to the worst school in the city, and, having visited several of the more perfect ones, I started one morning to see what was considered a poor school in Prussia.

It was managed by a teacher, who had established a school for the poor at his own expense, as a private speculation, and unconnected with the town committees.

I found a good house containing *four* class-rooms, each of which was fitted up with parallel desks, and was under the direction of a teacher, who had been carefully educated, and had obtained his diploma.

I found a good, dry, and roomy play-ground attached to the school, a very agreeable and seemingly intelligent head master, who was owner of the school, and manager of one of the classes; and the only cause of complaint I could discover, were, that the rooms were lower than the generality of school-rooms in Prussia, not measuring more than nine feet in height; that there was a paucity of maps, blackboards, &c.; that the desks were placed too closely together; and that the walls were not so white and clean as in the town schools. But I could not help thinking, while walking through the rooms of this building, if these people could only see some of our dame, and some of our dirty and unfurnished national schools, what a palace would they not consider this to be!

The regulations which I have been describing, by means of which the enormous expenses of such a vast educational scheme are divided between all the different districts of the kingdom, and by means of which each parish is held responsible for the education of its children, have been followed by this splendid result—that, notwithstanding that most of their town schools contain five or six times as many class-rooms as those of our country, the Prussian people have established 23,646 schools, which, in 1844, were attended daily by 2,328,146 children, and were directed by 29,639 highly educated teachers, of whom nearly 28,000 were young professors, who had obtained diplomas and certificates of character at the normal colleges! Now, could this magnificent result have been attained if the people, the clergy, and the government had not been at unity on this great question? Could it have been attained, if there had been no organization of the parishes and towns, by which the duties of the different educational authorities were clearly and distinctly defined? Could the government alone have borne the enormous expenses of establishing such a system? Could the government have even afforded to carry it on? And, above all, could private charity alone have effected so vast and splendid a result? These are questions for my readers to answer for themselves.

The central committees of each town are required by law to establish, in addition to the primary institutions, which I have described, one or more *superior primary* schools, the number of which varies according to the population of the town. The education given in them is superior to that given in the primary schools themselves, but is inferior to that given in the *gymnasias*. It is of a more practical character than the latter, and is quite as good as the education of the children of our middle classes. These *superior primary* institutions are intended for all those children, who have passed through the primary schools, and whose parents wish them to receive a better education than that given in the latter

establishments, without their having to go through the classical course of the gymnasia.

The education given in these superior schools, as in all the public schools of Prussia, is gratuitous, and open to all classes of society. All the children of the small shopkeepers and artisans, many of the boys, who afterward enter the teachers' colleges, as well as many others, whose parents are to be found in the very humblest walks of life, and even children of the nobles, and of the richest classes of society, are to be found pursuing their studies there together, in the same class-rooms, and on the same benches. I have myself seen sons of counts, physicians, clergymen, merchants, shopkeepers, and poor laborers working together in one of these classes in Berlin.

Above these *superior* schools are the *real* schools and *gymnasias*, or colleges, where a *classical* and *very superior* course of education is pursued, and where the children of the more wealthy classes are instructed. They are under an entirely different direction; and all I have to do with them here, is to mention, that even these institutions are open gratuitously to all, who wish to avail themselves of the education which they offer. Even in these *classical* colleges children of poor laborers are sometimes to be found studying on the same benches on which sit the sons of the rich. It is very instructive to observe, that in Prussia, where one would imagine, according to the doctrines preached in England, that the government should, until the late revolution, have feared to advance the intelligence of the people, no one has seemed to have an idea, that too much instruction could be imparted to the children of the poor. On the contrary, every one has acted as if the public order and public morality depended entirely upon the people being able to think. A theoretically arbitrary government has been doing every thing in its power to stimulate and enable the people to educate their children as highly as possible, and has been for years telling them, that the prosperity and happiness of the country depend greatly on the training of the children; while here, in our free country, we still find people speaking and acting, as if they feared, that education was the inevitable harbinger of immorality and disaffection.

There are also in Prussia a great number of *endowed* schools, which derive their incomes from the rents of lands, or from the interest of money bequeathed to them by charitable individuals, or which have been founded and endowed at different times by the government. For each of these cases, there is an exception made in the operation of the municipal regulations, which I have described: neither of these classes of schools are directed by *Schulvorstände*, or by the town committees. The teachers for the *former* class are chosen by the trustees, appointed by the will of the deviser; the county courts being enabled to annul the elections, if a bad selection is made. The trustees, however, are unable to appoint any person, as teacher, who has not obtained a diploma* of competency from the provincial committee, appointed to examine all candidates for the teachers' profession. In fact, no person can officiate as teacher, in *any* Prussian school, unless he has obtained such a diploma. This is the parents' guarantee, that he is a person, to whom they may safely intrust their children. The teachers of the class of schools, which have been founded and endowed by government, are appointed by the county courts. The town committees have, however, the surveillance and inspection of all these schools, and are obliged by law to assist them from the town funds, if their own do not suffice for their efficient maintenance. The municipal authorities are also obliged to assist all the parents, who are too poor to do it themselves, to purchase the books, slates, pencils, &c., required for the class instruction; and they are also obliged to provide decent clothing for such children, as are too poor, to obtain a dress sufficiently respectable for school attendance. And here, I can not help remarking, on the general appearance of the children throughout the provinces of Prussia, which I have visited. They were generally very clean, well dressed, polite, and easy in their manners, and very healthy and active in their appearance. In whatever town of Prussia the traveler finds himself, he may always satisfy himself on this point, if he will take the trouble to walk out into the streets, between twelve and two o'clock in the morn-

* For an account of diplomas, see page 188.

ing, i. e., between the hours of the morning and afternoon classes. In some towns, a stranger would imagine, either that the *poor* had no children, or that they never let them go out of doors. All the children he would see in the streets would appear to him to be those of respectable shopkeepers. This is a very satisfactory proof of the good effects of the school system, as cleanliness and neatness among the poor are invariable symptoms of a satisfactory moral and physical condition.

The law requires that every school, both in town and country, shall have an open space of ground adjacent to it, where the children may take a little exercise in the mornings and afternoons. This is a very important regulation, and is well worthy our imitation. The children, in Germany, are never detained more than an hour and a half in the school-room at one time, except when the weather is too bad, to allow of their taking exercise in the open air. Every hour and a half, throughout the day, they are taken into the play-ground for ten minutes' exercise by one of the teachers; the air of the school-room is then changed, and the children return refreshed to their work. In the towns this regulation insures other and greater advantages, as it keeps the children out of the filth and immorality of the streets. In most cases, our town-schools have no yard attached to them, so that, if the children do change the bad and noxious air of the school-room, it is only for the dirt and depravity of the streets, where they are brought under evil influences, much more powerful for injury, than those of the schools are for good.

In some provinces of Prussia, there are still some few of the old class of great landowners, between whom, in former days, the whole of Prussia was divided, until Stein and Hardenburg put the laws in force, which destroyed the old feudal system, and gave the peasants an interest in the soil. It is, therefore, an interesting question to examine, what the law requires these landlords to do for the education of the people on their estates. I have already mentioned, that the selection of the teacher is left to them, but that the government reserves the right of a veto upon their choice, in all cases where an injudicious election is made. The landlords are required to keep in good repair the schools upon their estates, and to pay the school-fees for the children of all the poor laborers living upon them, and not able to pay it themselves. They are also obliged to furnish the materials, required for the erection or repair of all necessary school-buildings; the fuel required for the school-rooms and teachers' houses through the winter; and, where the school is not endowed, the sum which is necessary for the teachers' salaries. The children of the landed proprietors themselves, often attend the village schools, and work at the same desks, with the sons and daughters of the poorest peasants—a proof of the excellent character of the education given in the primary schools, and of the high estimation, in which the teachers are generally held by all classes of society.

About eight or ten years since all the German schools were conducted on the Bell and Lancasterian methods, the children being left almost entirely in the hands of young and half-educated monitors, as in our own parochial schools at the present day. The results of this system were so unsatisfactory that they soon occasioned a powerful reaction in the contrary direction. The German governments, perceiving how grievously the mental education and mental development of the children were retarded by subjecting them to the imperfect care of half-educated monitors, prohibited all employment of monitors in the parochial schools. Hence, it became necessary to considerably increase the staff of teachers, as well as the expenditure required for their support. In the towns this has been productive of beneficial results, as the towns can always raise sufficient funds for the support of a sufficient number of teachers. I generally found that each of these schools throughout Germany had a staff of from six to twelve teachers attached to it, each of whom had attained the age of twenty years, had been specially educated in the classes of the primary, secondary, and normal schools, from his sixth to his twentieth year, and had obtained a diploma certifying his fitness for the profession to which he had devoted himself.

But in the village schools the results of this rejection of all monitorial assistance has been less satisfactory. The villages are not generally rich enough to support more than two teachers, and often not more than one, and this, too, in many cases, where there are 150 children who attend the school. In these cases,

therefore, monitors are greatly needed to assist in maintaining order among one part of the children, while the teacher is instructing another part, and to relieve the teacher from the more mechanical part of class instruction, so that he may apply his undivided attention to those branches of instructions, in which his superior skill, knowledge, and experience are most needed.

But the prejudices which the Germans have imbibed against the monitorial system, are, as yet, too strong to allow them to perceive the necessity of employing monitors in the village schools. Whenever I addressed a German teacher on this subject, he immediately answered, "Oh! we have had enough of your Lancasterian methods; depend upon it, we shall never try them again." It was very surprising to me to see, how universal and how strong this antipathy to monitors was throughout Germany; but it served to show me, how deep an interest all classes took in the prosperity of the schools, as it was evident that they only rejected this means of lessening the parochial outlay in the support of teachers, because they believed it to be essentially injurious to the sound mental progress of the children.

No doubt that the old monitorial system was deserving of all their maledictions; but it would well become the Prussian educational authorities to consider, whether the means between the old system and the present, such, viz., as the monitorial system pursued in Holland and France, is not the true state of things to which they ought to aspire. In these countries, the teachers train the most promising of their oldest and most advanced scholars as monitors. They give them instruction in the evenings when the day's work in the school-room is over. These monitors are paid by the parochial authorities just enough, to make it worth their while to remain at their posts as assistants to the schoolmasters until about seventeen years of age, after which time they are removed to the normal colleges to be trained as teachers, whilst other children take their places in the village schools. To these trained and paid monitors nothing is intrusted, but the mere mechanical parts of school teaching, *such as the elements of reading, writing, and arithmetic*. All the higher and more intellectual parts of school education, such as religious instruction, history, geography, and mental arithmetic, are conducted by the schoolmaster himself. But the principal service which the monitors render to the teachers is, in preserving order and silence in the school, and in watching over those classes, which are not for the time being receiving instruction from the schoolmaster. By this means, one able master, with the aid of two intelligent monitors, may conduct a school of 100 children; whenever the number, however, exceeds 100, there should in all cases be, at the least, two superior teachers.

As I have already said, the want of monitors is felt most in the village schools; for the town schools are conducted in a totally different manner. In a town a greater number of children are found assembled together, and greater funds are always found at the disposal of the school authorities, who, it will be remembered, are elected by the people. In each of the Prussian towns, several great school-houses are generally built, each containing from four to sixteen class-rooms. The number does not, I believe, generally exceed eight in one school-house, and some have not more, but hardly any fewer than four. In Germany, except in the poorest villages, different classes are never instructed in the same room. Even in the villages, there are generally two or three class-rooms in the village school-house, for each of which a separate teacher is maintained. This plan of teaching the different classes in different rooms, adds incalculably to the efficiency of the education given. In each room, only one voice is heard at a time—the voice of the teacher or one of the children. The attention of the children is not disturbed or diverted from the teacher by what is going on in another class. Each room is perfectly quiet. The teacher can be heard distinctly, and can hear every noise in his class. Besides all this, for equal numbers of children four or five times as many teachers are employed in Germany as in England. Each child receives, therefore, four or five times as much assistance and attention from a learned man as a child does in England. The individual progress, therefore, of the children in the German schools (and the same may be said of the Swiss schools,) is very much greater than that of the English children. Over each school-house one head teacher is appointed, who is an elderly and experienced man, and who himself takes the management of the highest class. Under him are appointed a number of younger teachers, corresponding to the number of class-rooms in the school-

house. These younger masters board with the head teacher in his house, which is generally constructed large enough to afford lodgings for the staff of masters required for all the classes. If the class-rooms do not exceed four, the boys and girls are mixed together in the different rooms, and are divided into four classes, according to their proficiency. If, however, the school contains more than four class-rooms, then the girls and boys are separated into two distinct divisions, each of which is divided into three or four classes according to the proficiency of the children. In the town schools, therefore, it is much easier to dispense with monitors, as no teacher is perplexed with having to direct different classes in the same room. Each teacher has only to instruct a small number of children of about the same proficiency in the same subject, at one time and in a separate room. He can, therefore, at all moments engage all his children in the same occupations, keep them all under his constant inspection, and direct their operations much better than where these operations themselves are necessarily of three or four different kinds at the same time. But even in such case, the teachers require the assistance of monitors, in the writing, drawing, and ciphering exercises; or else, as I have often observed, when the teacher's attention is withdrawn from the class, or when he is attending to some individual pupil in one part of the school, the juvenile spirit is sure to begin to effervesce in another, and to produce noise, disorder, and interruption. This want of assistance for the principal teachers was almost the only fault I could find with the Prussian schools.

The school-buildings were generally excellent, and often handsome; the class-rooms numerous, lofty, capacious, and *always* clean; for the inspectors take great care that the parochial authorities do not neglect the whitewashing and repairs. The scholars themselves were always exquisitely clean. The rooms were constantly whitewashed and scoured. The law obliges the school committees to do this. If any neglect in these particulars is evident, the inspectors and county magistrates are empowered and required to act for the parochial committee, and to raise the funds necessary for the purpose by a parochial rate levied upon the householders. But from the beautiful neatness and cleanliness and from the excellent repair of the school-rooms which I saw in different provinces of Prussia and Germany, it appeared to me, that the people fully understood and appreciated the importance and utility of these regulations.

The class-rooms were always well fitted up with parallel desks and forms, and almost always with excellent maps of Germany, on which all the leading physical characteristics of the country were delineated in a strong and forcible manner, and on a large scale; and also with smaller but excellent maps of other parts of the world.

At one end of each class-room is the teacher's desk, raised a little above the others. Behind, and on each side of him hang great blackboards, fastened to the wall by moveable hinges. On these he writes copies of the writing exercises, and draws all his figures, &c., for the illustration of his lessons; and on all these also each child is called upon in turn to explain arithmetical operations, or to fill up or draw the outlines of a map of some part of Europe, or of one of the principal countries of the world. The space between the teacher's desk and the other end of the room is filled with parallel rows of desks and forms, at which the children work; for the Prussians are too anxious to make the children interested in their school duties, to think of making education more disagreeable to them than it necessarily is, by forcing them to stand through nearly the whole of their lessons, as they do in many of our national schools to this day. Each school has also a yard, where the children take exercise in the middle of the morning and afternoon school hours, to refresh themselves, and to awaken their faculties, while the windows of the class-rooms are thrown open, and the air of the rooms is thoroughly purified.

Some persons seem to imagine that, if a school-room is built and children attend it, the results must needs be good; but it behooves them to examine whether they have left any influence at work upon the children's minds, stronger than the influence for good which the school affords. If it is so, it seems a little sanguine, to say the least of it, to hope for happy results. The whole system of things in Germany is so entirely different to that in England, that any one who attempts to describe it to Englishmen must necessarily appear to exaggerate. I

can only say, let doubters go and inspect for themselves, and I am convinced they will own, that I have not said nearly so much as I might have done, in favor of the wonderful efforts the people and the governments are making to advance the great cause of popular instruction.

Each child buys its own books and slate. Those children, however, who are too poor to pay the small school-fees, and who are consequently sent to school at the expense of the town or parish in which they dwell, are provided with books, &c., by the town or parochial authorities. The children generally carry their books home with them; and every morning at a quarter to eight o'clock, a traveler may see the streets of a German town or village filled with boys and girls, neatly dressed and very clean, hurrying to school; each of the boys carrying his school-books in a small goat-skin knapsack on his back, and each of the girls carrying hers in a small bag, which she holds in her hand. The cleanliness and neatness of dress which I generally observed among the children very much surprised me, and always served to convince me how the educational regulations were tending to civilize and elevate the tastes of the lower classes throughout Germany. At first, I was often disposed to doubt the veracity of my companions, when they assured me that the children I saw were the sons and daughters of poor laborers.

The very way in which children of different ranks of society are to be found mingled in the same school, serves to show how superior the civilization of the lower orders in Germany is to that of the English peasants. With us it would be impossible to associate, in the same school, the children of peasants with those of even the lowest of our middle classes. But in Germany, I *constantly* found the children of the highest and of the lowest ranks sitting at the same desk, and in almost every school I saw the children of the lowest and of the middle classes mingled together.

In Berlin, one of the teachers, on my asking him whose sons the boys at one of his forms were, requested them to tell me in what occupations their fathers were engaged. From these boys I learned, that one was the son of a clergyman, another of a physician; that others were the sons of small shopkeepers, and others the sons of errand-men and porters. Now, were not the children of the errand-men and porters very much more civilized, polished, and, if I may use that that much abused word, more *gentlemanly* than the same class of children in England, such an association would be totally impossible. And yet this to us incredible state of things, exists with infinitely less discontentment and social disturbance than we find among our laboring classes in England.

But it must not be imagined that the educational system is in a stationary state, that the people and the government are resting upon their oars, or that they now think that they have done enough, and that they can let the stream bear them on without further exertion. Far, far otherwise; on every hand extensive improvements are going on, as if they had only commenced last year, to take any interest in the question, and as if they were only now beginning the work, like fresh laborers. Here I found a new and handsome school-house just finished; there, another one in building; and here, again, old houses being altered and enlarged. In one town I found them preparing a great building for a normal college; in another, I found them preparing to remove one of these noble institutions to a more commodious and larger set of buildings; and wherever I traveled, I found the authorities laboring to establish infant schools, as well as to perfect the educational institutions of their several localities. It sometimes appeared to me as if all the resources of the government must be devoted to this object; whereas my readers must recollect that, except in the cases of the normal colleges, this great work is effected by the people themselves; and that the enormous expenditure, by being divided between all the different towns and parishes in the kingdom, is scarcely felt. Since 1816, every year has witnessed a further progress: old schools have been pulled down, new ones have been erected; the old and less efficient teachers have gradually died off, and their places have been supplied by excellently trained masters who now direct the schools; the young men who are about to enter holy orders have been obliged to study pedagogy, in order to fit themselves to be inspectors; the regulations respecting the factory children, which I have given in an earlier part of this work, have been put in force;

the *minimum* of the teachers' salaries has been considerably raised, and the system of teachers' conferences has been perfected, and put into operation.

I shall now show what restrictions exists on the free choice of books by the teachers. The Prussian government has here had two evils to guard against: one of these was the retarding of the gradual reform of school-books, which reform will always take place, when the teachers themselves are learned men, when they thoroughly understand the theory and practice of pedagogy, and when they are not fettered by unwise restrictions; and the other was, the admission into the practical schools, of books of an irreligious or immoral tendency. These two evils are guarded against in the following manner:

No book can be used in any school of the provinces, until the authorities composing the provincial *Schulcollegium*, which has the direction of the higher schools and gymnasia, as well as of the normal colleges of the province, have licensed it, or sanctioned its admission. Any book which has been so sanctioned, can be employed by any schoolmaster of the province in which it was licensed. There are, in every province, a great number of works on religion, history, science, &c., which have been thus licensed, and from which the teachers are at liberty to choose. But, if a schoolmaster writes a book, which he deems better qualified for school use than those already published, or if he desires to employ a work written by some one else and which is not licensed, he forwards a copy of it, through the inspector, to the provincial authorities, in order to obtain their consent, which is only refused, where the book is positively imperfect or unfit for the young. In the schools, which I personally inspected, I generally found the school-books very excellent, and written either by teachers, or by some person engaged in the educational profession. Coming as they do from men of very long experience in the practice of pedagogy, they are generally well adapted to answer the wants, which the writers themselves have experienced, in the exercise of their professional duties. With the above restrictions, the choice of books is left entirely to the schoolmasters.

The character of the instruction given in all the German schools is suggestive; the teachers labor to teach the children to educate themselves. There is little or no "cram" about it, if I may use an old university phrase. In most of the best primary schools of England, the teacher still contents himself with the old cramming system; that is, he tries to crowd the memories of his scholars with facts, and continually exercises their memories, without ever attempting to develop and strengthen any of their other intellectual faculties. Now, we know but too well, that a man may have the most retentive memory, and the best stored mind, and yet remain as incapable of reasoning, as improvident, and as irrational as ever. He may be full of facts; but may be as unable to make any use of them, or to turn them to any good account, as one bereft of the faculties of speech, sight, and hearing. If a man can not use his reasoning powers, he is much better without knowledge; to impart facts to a fool, is like intrusting fire to a madman. The great *desideratum* for the poor, as well as for every one else in this world, is a capability of using the reasoning faculties; not that this will always save a man from false ideas and from irrational conduct, but that a man who possesses it will be *more likely* than any other, to take a right view of his position in life, his duties, and his advantages, and will be more likely to understand the best means of improving them.

Next, then, to implanting good principles in the child, the first object of every system of instruction should be, to teach it how to use the high and important faculties, which Providence has given it, as the means by which to insure its temporal happiness and continued self-improvement. Facts are necessary, but facts alone are not enough: to cram a child's mind with facts, without constantly exercising its reflection and its reason, is like feeding it with quantities of rich viands, and denying it all bodily exercise.

The German teachers are, therefore, taught that their duty is to awaken the intelligence of their children, far more than to fill their heads with facts, which they would not know how to use, unless their reasoning powers had been first cultivated. The schoolmasters do not therefore hurry over many facts in one lesson; but endeavor to make them think and reason about the subject of instruction.

The method of instruction is left to the unfettered choice of the teachers, so

that it is impossible to speak with certainty of the methods pursued in the majority of the schools; but in all that I visited, I invariably found the simultaneous method pursued. By this the scholars are divided into different classes, and each class is instructed separately. This is not done on the old shouting plan, where one or two clever boys give the answer, and all the others follow in the same breath, and often without having known what the question was. Not so: the class under instruction first reads a section or chapter from the school-book, relating to the subject of instruction; the teacher then endeavors to illustrate what the children have been reading, to make them clearly understand it, to assure himself that they do *understand* it, and to impress it more clearly and firmly upon their memories. All this he does by suggestive questions, which he himself does not answer, until he has first tried whether any of the children can answer them for themselves. When a question is put, all the children, who are prepared to answer it, are told to hold up their hands, and the teacher then selects one child, who stands up and gives what he conceives to be the answer; if he is wrong, another is selected to correct him, and so on in like manner; but until the teacher has called upon some one to answer, not a single word is allowed to be spoken by any member of the class. If no one can answer the question, the teacher, before answering it for the children, excites their curiosity about it by questions and hints, and stories illustrating or partially explaining the subject under discussion; and when he has succeeded in interesting the whole class in the answer, he then gives it, but not before. By these means, the reflective powers of the children are exercised and trained; they are taught to think, to inquire and to reason, and their minds acquire strength and activity. During every lesson the teacher stands, and the children sit before him at their desks. The most perfect silence is observed, except when broken by the answer of the scholar fixed on to reply, or by a question made by a scholar seeking explanation, or by a laugh at some amusing story or joke of the teacher. No lesson is continued long. The subjects of instructions are changed about three times in every two hours; and, at the end of every two hours, the children of all the different classes meet in the play-ground, under the charge of one of the teachers, to get some fresh air and a little exercise.

The great object of all this is to make the lessons as interesting and attractive as possible to the children, to keep up their attention, and to gradually develop all the powers of their minds.

This system enables the German teachers to watch and tend the progress of each individual child. No child can screen idleness or ignorance, behind the general shout of the class. The teacher sees instantly, if a scholar fails often to hold up his hand; and as he questions those, who do hold up their hands, by turns, he soon finds out if a child is really attending or not.

One thing which greatly surprised me in all the German and Dutch schools was, the great interest the children evidently took in the subject of instruction. This is to be explained entirely by the manner, in which they are treated and instructed by the teachers. The teachers address them as intelligent, rational beings, and in a conversational manner, as if they expected them to listen and to understand. The teachers further excite their interest by showing them, in all their lessons, the practical use of the knowledge they are acquiring. Constant references are made to the different pursuits, in which the children will be engaged after leaving school; to the commerce of the country, and the way in which it is supplied with the various articles of foreign produce which it requires; to the duties of citizens; to the history of the country; to its produce, its physical characteristics, and its political relations; to farming, in its various branches; to the great inventions and vast undertakings of the day; to the wonders of foreign countries; and, in fact, to all the newspaper topics of the day.

I have myself been obliged to answer questions in the German and Dutch schools about the navy of England, the wealth of England, our metropolis, our colonies, and the miseries of Ireland.

Instruction, or amusement which will excite the scholars to seek instruction, is sought from all the subjects and allusions started by the lesson. The children are made to see the end of instruction and the object of schools in every lesson which is given them. The teachers encourage them by words and looks of approval.

A few words, such as "that's right, Charles," "that's a very good answer," "you have explained it very well," "well done indeed," and such like explanations, stimulate the children as if they were at a game. Added to this, that the teachers are so admirably drilled in the art of teaching, that they perfectly understand how to make every thing clear and comprehensible to the least intelligent scholar of the class, while they are so well educated, that they are able to illustrate each lesson by a hundred interesting stories or descriptions.

The subjects of instruction in the primary schools vary in the different classes. In those for the younger children, who have only just entered the school, they are confined to Scripture history, reading, writing, arithmetic, and singing; but, in the classes for the elder children, not only are higher and more advanced exercises in the above subjects given, but the scholars learn also German history, geography, drawing, and mental arithmetic. In this last subject of instruction, I sometimes found astonishing progress made. Besides the above lessons which the schoolmasters are obliged by law to teach in all schools, the children learn to recite the most beautiful of the Psalms and the finest passages of Scripture, as well as the most celebrated national melodies. In the higher elementary schools, or, as they are called, the higher burgher schools, which are open to all the children who like to enter them after leaving the elementary schools, and which are attended by the sons of small shopkeepers and of laborers also, the course of education is much higher, embracing not only a continued exercise in the different subjects of instruction which I have enumerated, but in addition to these, geometry, universal history, and the French language. No child is *obliged* to attend these schools; but all are admitted, who wish to continue their education there after leaving the primary schools. These schools are only to be found in towns; but each town is *obliged* by law to support *at least* one of them. They are generally very well attended by the children of small shopkeepers, and contain also many children from the poorest ranks of society.

The method of teaching these subjects generally, has already been given under the head of Primary Schools in Germany, in the language of Prof. Stowe and Mr. Mann. We will now give from Prof. Bache, and other authorities, the organization, study table, and methods of instruction of several schools of different grades.

BURGHER SCHOOL AT HALLE.

The series of schools, which now cluster about the Orphan-house of Halle, are called after the name of its founder, the Franke Foundations, and embraces the whole range of public instruction. It begins with the common or elementary schools, in which the instruction terminates at the age of twelve or fourteen years; contains a "higher" or middle school, called, also, a "burgher school," the courses of which end at fourteen or sixteen years, and where the pupil is prepared to enter life as a tradesman. Also, a "real school," its courses ending at sixteen or eighteen, and intended to prepare for the higher mechanical occupations; and a classical school, or "gymnasium," retaining its pupils until eighteen or nineteen years of age, and fitting them for admission to the university.

The attendance on these schools varies from year to year, being made up of pupils from other parts of Prussia, as well as from Halle. The attendance, at the date of Dr. Bache's visit, was as follows:

Free School for boys	350, in four classes.
“ “ “ girls	350, “ “
Burgher School for boys	600, twelve “
“ “ “ girls	400, eight “
Superior “ “	100, six “
Real “ “ boys	150, five “
Gymnasium or grammar school	300, six “
Pædagogium	80, five “
Total,	2330

In the establishments for education there were at the same time, in the orphan house, 114 boys and 16 girls, in the boarding school 230 boys, and in the pædagogium 80, total 436.

The school which the boys of the orphan-house in general attend, is that called the “burgher” or citizens’ school, sometimes also called middle school. Its objects are thus defined, first, “so to train the sons of citizens by instruction in useful science, that, at the age of fourteen years, they may be in a condition to begin a handicraft, or other trade;” second, “to prepare the pupils for the lower classes of a gymnasium, or for the classes of a real school, to accomplish which latter purposes Latin and French are taught.”

The lower classes are, in fact, those of an elementary school, and the boys who leave the orphan-house at fourteen, are instructed exclusively in this establishment. The few who are selected to remain after fourteen go to the Latin school; Latin and French both are, however, studied in the upper classes of the burgher school, and the aptitude of the orphan pupils for language, is thus put to the test. The school is divided into four classes in reference to the progress of the pupils, and each is subdivided for convenience, with a teacher to every subdivision. Thus the same teacher gives instruction in all the subjects of study, to a class of boys numbering, on the average, about fifty.

The branches taught are: Exercises of speech and thought. Bible history. Religious instruction. Mental and written arithmetic. Elements of geography. (Knowledge of home.) Reading and writing taught together. Reading. Calligraphy. Stories from history. German grammar. Composition. Geography of Germany. German history. French grammar. General history. Higher arithmetic. Elements of geometry. Bible lessons. Christian morals. Christian doctrines. Elements of Latin.

There are teachers of singing and drawing, besides the regular class teachers. The pupils are examined privately once every six months, and publicly at Easter, when the change of classes takes place.

The exercises of speech and thought, the first subject on the above list, constitute the breaking-in, as it were, of the child, and being at the very threshold of instruction, try the teacher’s skill more than many a learned branch. He must teach the pupil to think, taking care that his thoughts are expressed in appropriate words. Pestalozzi, who first practiced upon this idea, drew the child’s attention to the human frame, as the subject of contemplation; others have preferred to bring him in contact with nature, in general, by making simple natural phenomena the basis of the inductive lessons; others, not surrounded by nature, made man and his dwelling their theme; others introduce simple lessons on objects of nature and art, which can readily be presented to the child for his examination, and on which, as a basis, to rear the superstructure of natural history, physics, and technology, in his advanced course. All these are good in their way, but such as I saw tried seemed to depend for their efficacy upon the circumstances of the school, and to be better or worse as the child found means to apply his newly acquired powers of perception, to observe for himself. Of all the plans, when the school is rightly situated for it, a reference to nature produces the best training of the heart, as well as the mind of the child. It would be impossible to present, here, even extracts from the numerous works which contain the methods employed in these exercises.

The Bible history and religious instruction next referred to, are principally given orally, the morals of the Bible and the events which it describes, being put into such a form that when the sacred book itself, at a later day, comes into the

child's hands, he is prepared to read it with proper interest. This plan is diametrically opposed to that which employs it as the beginner's horn-book, and from which, I feel bound to say, I have never seen any good result.

I can not enter into details in regard to all the branches, but must be satisfied with noticing two which are here taught particularly well, namely, reading and writing, and geography.

The reading and writing are taught at the same time, according to the method of Harnisch, developed by Scholtz. The child makes a letter on his slate, after a copy upon the blackboard, and is taught to name it. The German language having a fixed sound for each letter, when the sound of the letter has been learned, not its common arbitrary name, but the sound which it has in composition, the pupil has made some progress toward knowing how to form combinations, which is the next step, the vowels being placed alternately before and after the consonant. These combinations are first written on the slate, and then pronounced. The next exercise consists in placing a vowel between two consonants, which is followed by other simple combinations. These being classified by careful study, the child is soon able to compose simple sentences, in which his ideas are developed, so that the mechanical operation of writing and of reading is interspersed with intellectual exercise. In this the talent of the teacher is strikingly exhibited, and a prescribed routine of instruction would fail in its object. The written letters being once learned, the next step is with the printed, and a reading book is not introduced until the child has felt the necessity of it in his further progress. It is then a relief, and not a task.

I saw, here, a class which had been under instruction for only nine months, the pupils of which wrote short sentences very legibly in a hand of medium size, spelled them correctly, and read them distinctly.

This method of learning to read is, in a great degree, inapplicable to our language, in which the vowel sounds are so numerous; but the union of reading and writing may have its advantages. The characters of the ordinary German writing are composed of very different forms from those of our round hand, and which are more simple, and, in general, angular; hence no considerable dexterity of hand is required to trace the letters, and only a brief practice in elementary forms is required. I saw classes of children of ten and eleven years old, at Zurich, who, by being constantly practiced in this method from their earliest instruction, had acquired a very striking facility of expressing their ideas clearly and correctly in writing. The method produces a facility of composition, in writing, as that of Jacotot does a fluency in speaking. The orphans entering at ten years of age, do not, in general, pass through this class.

The geographical instruction, founded upon the method of Pestalozzi, proceeds on strictly inductive principles, and is an example of how much may be done by making the pupil proceed from the known to the unknown. The following was the course of a recitation which I attended on the subject. The teacher drew, first, from the knowledge of the pupils of different objects or bodies, a definition of the term body, then led them to define extension, dimensions, &c., and thus furnished them ideas of space. Sunrise and sunset were used for establishing the position of the cardinal points, and that of the class-room was determined in reference to these. Then commencing with home, with a map of the city of Halle, they gave an account of its localities, and the history connected with them. Widening hence in circles, the natural and political features of the surrounding district were described, always indicating the real directions of places, &c. The pupil thus grasps every step of geographical knowledge; begins with his own house, rambles through his own town, makes excursions in its neighborhood, sets out on his travels through his fatherland, visits foreign parts, sees what is worth seeing in the natural and artificial state of the country, finally learns the relation of its parts and of the whole to other worlds, and thus the interest is kept up from the first to the last. The reverse method I compared with this over and over again; some teachers have found this tedious, others have mixed the two systems, but, judging by the comparative results, I give this method greatly the preference over others, as not only teaching geography, and connecting history with it, but enlarging the general intelligence, while it improves the memory. In the upper classes, the pupils use maps without names, and draw maps on the board, marking

localities, &c. At other times, the places are indicated by one pupil, and named by another, with other variations of exercise. In the lower classes, the responses were frequently repeated by the whole class, and in the upper classes the instruction was more addressed to individuals. With all the inherent merits of this method, I have seen it wholly marred by a dull teacher.

The inductive method applied to any branch of knowledge requires time, patience, and some skill on the part of the teacher. The routine method, or positive teaching, is much easier to the instructor. The former at every step unfolds the mind, the latter frequently overburthens it. If the positive knowledge acquired by the first is entirely lost, the habit of thinking remains, while, if acquired by the second, there is nothing left unless some improvement of memory, and general development of the reasoning powers.

A pupil who has properly improved the advantages of this school, will have acquired a reasonable knowledge of the German language, of reading, writing, and arithmetic, of geography and general history, will be familiar with the history, morals, and doctrines of the Bible, and his general mental and moral development will be such as befits his age. If especially industrious or apt, he will have had an opportunity of beginning Latin and French, and if he prove to have a facility in language, will be transferred to the Latin school. It would seem that, if he have a peculiar disposition for mathematical studies, he should be sent to the real school to prepare him for one of the higher mechanical callings. If he should have had this advantage, on reaching seventeen years of age, he would have added to his stock of knowledge:

Further acquaintance with German and French. Latin and English if required, though not regularly taught. History and geography. Natural history. Mathematics. Practical arithmetic. Physics and chemistry. Religion. Improved writing, and drawing.

The Latin school, into which the more intelligent pupil now actually enters, conforms to the plan of the Prussian gymnasia. This gymnasium has six classes, divided each into two parts, and forming a connected series of instruction, one part being six months behind the other, except that the pupils of the two parts are sometimes assembled to listen to the same lecture.

The branches studied are: Religious instruction, Latin, Greek, French, mathematics, elements of physics, history, psychology, and logic. Poetry and rhetoric, and Hebrew or English, as the student may desire.

MILITARY ORPHAN-HOUSE AT ANNABURG.

The following plan of instruction was prepared by Dr. Harnisch, one of the most distinguished teachers of Prussia:

The course is divided into two parts, one an elementary course, consisting of religious instruction, arithmetic, the mother tongue, singing, writing, and exercises of induction, taught in four classes, between the ages of ten and fourteen. The other, a higher course, taught in three classes, and between the fifteenth and eighteenth years of age of the pupils. In order to rise to the place of a non-commissioned officer, the pupil must have gone through at least the lowest of the classes of the higher school. The subjects of instruction in this school are: religious instruction, arithmetic, singing, the German language, calligraphy, geography and history, algebra, geometry, trigonometry, and drawing.

The courses in the different branches are arranged as follows:

FIRST. Religious Instruction.

LOWER SCHOOL.

Class VII. Bible stories, psalms and hymns, appropriate to the season. Four hours per week.

Class VI. Histories from the Old and New Testament, portions of the history of the Christian church, catechism. Four hours per week.

Class V. Reading and explanation of the Bible, and of its arrangement. The gospel and

historical works are selected, and the history is connected with the geography of the Holy Land. Catechism. Five hours.

Class IV. Doctrines of the Lutheran church, taught by Luther's catechism. Five hours.

UPPER SCHOOL.

Class III. Moral instruction, duties to God and man. Three hours.

Class II. Reading the Bible with comments, the pupils making abstracts. Three hours.

Class I. (Two years.) The first year a repetition of Luther's catechism. The second, a history of the Christian dispensation. Three hours.
Every class commits verses from the Bible to memory.

SECOND. *Arithmetic.* Mental and written arithmetic are taught together, that the readiness afforded by the one, and the accuracy of the other, may both be cultivated.

LOWER SCHOOL.

Class VII. The four ground rules, with three places of figures mentally. Application to questions in weights and measures. Three hours.

Class VI. The same rules extended. Three hours.

Class V. Fractions, with applications to weights and measures. Three hours.

Class IV. Proportions. Three hours.

UPPER SCHOOL.

Class III. The applications of proportions to questions of weight, strength, value, time, and general quantity. Two hours.

Class II. Exercises in practical algebra. Two hours.

Class I. Review of the course. First year, practical operations. Second, theory of arithmetical processes. Two hours.

THIRD. *Vocal Music.*

LOWER SCHOOL.

Classes VII & VI. Practice of songs, adapted to youth of a cheerful, serious, military, or religious cast, with one part. Two hours.

Classes V & IV. Choral and other songs, with the different parts. Elements of music. Two hours.

UPPER SCHOOL.

Classes III, II, & I. More difficult choral pieces. Theoretical instruction continued. One hour. There is, besides, instruction given to a select choir, intended to conduct the vocal exercises of the church.

FOURTH. *Reading.* In the lower classes, a readiness in reading, and in the higher, the style of reading, is attended to especially. Pieces learned previously, by heart, are recited.

LOWER SCHOOL.

Class VII. A good pronunciation, and some facility in reading. Six hours.

Class VI. Readiness in reading, and repeating the substance of what has been read. Familiar illustrations. Five hours.

Class V. Reading some work in reference to knowledge useful in common life. Four hours.

Class IV. Reading, with attention to emphasis. Four hours.

UPPER SCHOOL.

Class III. Reading the Bible and sacred melodies, with the view to correct reading in this kind of composition. Two hours.

Class II. Reading various selected works, in and out of the class.

Class I. Reading continued, and recitations from works previously read.

FIFTH. *Orthography and Writing.* These may be taught together in the same way as mental and written arithmetic; the teacher is, however, at liberty to follow his own method.

LOWER SCHOOL.

Class VII. Copying on slates from the blackboard. Four hours.

Class VI. Copying on paper, from the board, and from books. Four hours.

Class V. Writing from copy-slips, from books, or from dictation. (Practice in spelling and writing.) Four hours.

Class IV. Similar exercises continued. Four hours.

UPPER SCHOOL.

Class III. Copying useful papers, such as registers, accounts, contracts, &c. Two hours.

Class II. Calligraphy, with Roman as well as German letters; practice in orthography; reading of letters and documents in various handwritings. Two hours.

Class I. Copying papers relating to the management of the institution, as a practical introduction to business. One hour.

SIXTH. *Useful knowledge taught by induction*

LOWER SCHOOL.

Class VII. The pupils give their ideas, verbally, of surrounding objects of the most simple kind, of the commonest productions of nature and art. Conversations relating to them. Drawing the most simple mathematical figures on the slate. Three hours.

Class VI. Descriptions of animals and plants, the former in the winter, the latter in the summer term. Written remarks on these, serving to afford exercise in the formation of phrases and in orthography. Four hours.

Class V. The most essential parts of physics and natural history, the pupils taking notes of the lessons. Four hours.

Class IV. Compositions on various subjects. Letters relating to civil and military affairs. Four hours.

UPPER SCHOOL.

Class III. History of Prussia, and drawing of maps. Four hours.

Class II. General geography, particularly that of Europe. Passing from physical to political geography. Civil geography in connection with the former. Five hours.

Class I. Universal history. One year is devoted to ancient and one to modern history. Selections are made of the more important parts of history. Five hours.

The remaining studies only belong to the higher school.

SEVENTH. *German grammar and style.*

UPPER SCHOOL.

Class III. Logical and grammatical instruction of the German language taught. **Class II.** Idiom of the language. Compositions on military subjects, with especial reference to correctness of grammar.

Class I. Acquaintance with the best writers. Exercises of composition on subjects taken from history.

EIGHTH. *Geometry.*

UPPER SCHOOL.

Class III. Teaching the names and properties of mathematical figures by induction, in connection with drawing.

Class II. Equations, with application to problems of common life.

Class I. Elements of trigonometry.

NINTH. *Drawing.*

UPPER SCHOOL.

Class III. Drawings from common objects, varying the positions, &c.

Class II. Copying flowers, or drawings of implements.

Class I. Architectural drawing with instruments, drawings of furniture, &c.

Dr. Bache makes the following remarks on the above plan :

I have allowed myself to present this extended programme, because it conveys, in as brief a compass as possible, excellent ideas of the succession of courses in an elementary school, and in a technical or trade school, for such the higher school must be considered. It should be remembered that the main purpose is the preparation of youth for the military service, and hence that the wants of the service are especially consulted. Another fact must be remembered, namely, that this is a Lutheran school, and therefore the religious instruction is adapted to the particular views of that church. The course of morals of the third class, I must say, however, seems to me out of its place, for although our duties to God and our neighbor are of course best learned from his Word, yet their inculcation by precept and example can not commence too early.

In the arithmetical course, the union of mental and written arithmetic is absolutely essential. The gradation appears to me good, and the application to questions of common life gives a zest to such studies, attainable in no other way. The theory of arithmetical processes, however, should accompany or follow more nearly their practical acquisition. Indeed, if they are taught as they ought to be, by induction, the theory goes with the practice.

If the youth at Annaburg take the same pleasure in the exercises of song, from the elements to the completion of the musical course, as those of the school* actually superintended by the author of this project, the success will be complete.

The connection of orthography and writing, especially if combined with early reading, is natural.

The exercises of induction, which in the lower classes are well drawn out, deviate from the appropriate track in the fourth class, and in the geographical and historical courses do not return to it. The system in both these branches is rather synthetical than inductive. There is a great temptation to break away from this method, into that of giving positive instruction, from the apparently greater rapidity of progress of the pupil; some teachers have abandoned it altogether, as too slow, though ultimately to their cost, as appeared to me in cases where I had an opportunity of comparing the results.

The writing is preceded by an introductory course of drawing, which might

* Seminary for Teachers at Weissenfels.

with excellent effect be so extended as to branch out into complete courses of drawing and writing.

As this plan results from an extended experience, the number of hours of instruction, per week, necessary to secure the results, is an important datum, and as such I have retained it, whenever it was inserted in the original programme.

PUBLIC SCHOOLS OF BERLIN.

The capital of Prussia is well supplied with public educational institutions of various grades, from the *Krippen*, (or mere nurseries for children whose parents are obliged to labor away from their homes for their daily support) and *Kleinkinderbewahranstalten*, (or institutions for the care of children between two and four, resembling infant schools, but not doing much in mere instruction,) to the university, with its departments of law, theology, medicine, and philosophy, and schools of preparation for gardening, agriculture, commerce, trades, and the mechanic, and fine arts. Of these, we have selected for description a few which belong to the department of primary education as understood in this country, as well as two which rank abroad with secondary schools, but correspond to the grade of public high schools, as now organized in our large cities, as parts of their systems of public instruction.

ELEMENTARY SCHOOLS.

The elementary schools of Berlin are not organized as a part of a system of public instruction; they are partly private and partly public; some of them are intended exclusively for the poor, and are supported entirely by the city, and others are private establishments, in which the tuition of such poor children as attend, are paid by the city. In the burgher, or higher class of primary schools, as well as in the gymnasias and real schools, there are classes which belong properly to the elementary schools. In 1827, Mr. Reichelen, member of the school council, devised a plan of organization for a class of schools for poor children in Berlin, differing in some respects from that adopted in the kingdom at large. From the document embodying this plan we make a few extracts for the sake of explaining the organization of the schools, and illustrating the difference between these schools for the poor and our common schools.

Although, in the middle class, the co-operation of the parents and the influence of families may be depended on, the contrary holds with children of the lowest, whom it is often necessary to withdraw as much as possible from the baleful influence of the bad example of their parents. In the case of these children, the exertions of the school are wholly unassisted.

In the new organization, the two sexes should be separated; which will not increase the expense, provided the schools be so proportioned, as that one complete school shall contain two divisions having seventy-five each, one for boys and one for girls; these two divisions forming but one parish school for three hundred children, in one building.

The special character of the instruction proper for poor children, is defined in these two words, *prayer* and *work*.

The subjects of instruction for the first class should be :

1. For religion : the Bible, catechism, the positive truths of Christianity.
2. For the German language : language considered as the expression of thought ; the most general rules of grammar, clear and intelligible pronunciation, reading and orthography.

3. Writing.

4. Arithmetic, to fractions and the rule-of-three, inclusive.

5. Singing, and particularly exercises in sacred choral music.

For the second class of boys, the most general elements of the natural sciences, of geography, and national history, as well as the elements of geometry and linear drawing should be added.

For the second class of girls, instruction in needle-work, knitting, &c.

For boys of from six to ten years of age, first class, twenty-six lessons of one hour each per week, from eight to eleven, and from two to four, every day ; thus :

3 hours for religious instruction, (principally narratives from the Bible.)

12 hours for the German language, pronunciation, reading, orthography, &c.

5 hours for arithmetic ; 3 for the slate as far as division, and 2 for mental arithmetic.

4 hours for writing.

2 hours for singing, (without counting the verses sung at the beginning and end of each day.)

—
26 hours.

For the second class of boys, from ten to fourteen years old, thirty-two hours of lessons per week, from eight to twelve, and from two to four, every day ; thus :

6 hours for religion, instruction in the Bible, and catechism.

10 hours for the German language, reading, grammar, intellectual exercises.

5 hours for arithmetic, on the slate and in the head.

4 hours for writing.

2 hours for geometry, and linear drawing.

3 hours for natural philosophy, geography, and history, &c.

2 hours for singing, (not including the verses sung morning and evening.)

—
32 hours.

Girls' school, first class, from six to ten years old, twenty-six hours' lessons a week ; thus :

3 hours for religion, (narratives from the Bible.)

7 hours for the German language.

3 hours for arithmetic, on the slate and mentally.

3 hours for writing.

2 hours for singing.

8 hours for needle-work, &c.

—
26 hours, from eight to eleven, and from two to four.

The second class of girls, from ten to fourteen, thirty-two hours' lessons ; thus :

6 hours for religion.

8 hours for the German language.

4 hours for arithmetic.

3 hours for writing.

3 hours for singing.

8 hours for needle-work, &c., (in the afternoon.)

—
32 hours, from eight to twelve, and from two to four.

A child shall be in a condition to pass from the first class to the second as soon as it can read well.

It may perhaps seem strange, that in this plan of study no mention should be made of the time devoted to exercises of the memory and the mental powers. But the committee has considered that these exercises are included in the course of study, which keeps the memory and intellect constantly in action. The lessons in the German language will always furnish exercises of this kind ; and in charity schools, above all others, it is necessary to avoid whatever is superfluous.

The children of the lowest class have generally received an ill bent from the example of their parents ; the strictest discipline is therefore required. Order, neatness, activity, prompt obedience, are by no means the least important things a child has to learn. The kind of instruction, the gravity of the master, his devo-

tedness to his pupils, are of themselves a solid ground-work for discipline. But rigor is sometimes necessary; and in a school for the poor especially, discipline should be inflexible in cases of disorder or indolence. But let the masters never forget, that the severest measures of discipline should be pervaded by a sentiment of tenderness and love, which chastises only to improve.

There are seven evening schools in Berlin. It will be sufficient to institute three more of fifty scholars each, two for boys and one for girls. The three ablest and most zealous parish schoolmasters shall be engaged to give from eight to twelve hours' lessons a week in the evening, for which they shall be paid a hundred thaler, (15*l*.) Reading and writing will be constantly taught there, and two hours a week devoted to religious instruction.

A greater number of evening schools will be opened, if they are found to be wanted.

Before entering upon a detail of the expenses which the city must bear for the support of fourteen parish charity schools, we will mention the very slight revenue which these schools can draw from other sources.

1. A government order, dated January 30, 1827, directs that in every parish charity school each pupil shall pay a fee of one silber-groschen (about five farthings) a month, in order not to violate the principle, that every father of a family is bound to contribute something to the school, even though he should claim for his children the favor of a gratuitous education; for the exaction of this trifling payment does not take from the instruction its gratuitous character, and this imperceptible charge produces nevertheless, in a school of three hundred children, the sum of 120 thaler, (18*l*.)

2. Amongst the poor, many who are unable to pay the terms of private schools, can nevertheless very well give, besides the groschen per month fixed by the minister of public instruction, a further sum, varying from five groschen as a minimum, to ten as a maximum. Out of three hundred children, this would apply to at least a fifth; and the minimum five groschen for sixty children, will give a revenue of 120 thaler, or 1680 for the fourteen schools, (136*l*.) This extraordinary fund (*Aushulfe-fund*) may be appropriated to the maintenance of the evening schools, to the instruction of children of a higher class who have fallen into poverty, and to rewards or pensions for schoolmasters in their old age, or to methodological courses for their improvement; so that the town would have no other expense to support than that of the fourteen parish charity schools.

3. Finally, the donations which the generosity of the citizens may give to the schools, but which can not be calculated on here, will form another resource for improvement in the education of the poorer classes.

The excellence of a school depends entirely upon the master; the choice of the master is therefore a matter of the first importance. In a school for the poorest class especially, where every thing is to be done, and where the master has constantly to struggle against the pernicious influence of the family and companions of the child, he should possess devotedness to his calling, patience, knowledge, an aptitude and taste for teaching; and with all these qualities, that rare disinterestedness which induces perseverance in a career at once humble and unaltered, and that enduring serenity of soul, that pious zeal which alone can secure prosperity to a school.

The masters who are examined and declared capable, shall be appointed for life; nevertheless, in case of negligence or misconduct, they shall be dismissed without appeal, by an order from the town authorities, approved by the school board.

It should be taken, that whenever it is possible, the wives of the schoolmasters, shall instruct the little girls in needle-work.

The immediate superintendence of each poor's school shall be specially confided to a committee consisting of one of the clergymen of the parish, named by the town school committee, and a member of the administration of the poor's fund, charged specially with the inspection of the external business of the school.

The supreme superintendence resides with the poor's administration and the town school committee, of which the *Stadt-Schulrath*, or school councillor for the town, shall always be a member.

The under masters shall be subject to the head masters; they may be dismissed at will either for incapacity or misconduct.

The purchase and maintenance of buildings for the schools in the various quar-

ters, the choice and superintendence of the masters, the administration of the school funds belong to the administration of the poor.

The charity board of each quarter, the clergyman, and the officer charged with the special superintendence, shall attend to:

1. The admission of pupils.
2. The control of the attendance at the schools.
3. The departure of the pupils.
4. The annual reports.

1. As there will be fourteen parish charity schools required, the town will be divided into fourteen school wards, or districts, each having a complete school, (boys and girls.) All parents living in each district, shall apply to the charity board, and particularly to the special officer, to obtain admission for their children to the school.

This admission shall take place generally at two periods of the year, Easter and Michaelmas, at the commencement of the course.

The officer shall determine whether the child shall be admitted gratuitously, (always paying one groschen per month,) or be made to pay from five to ten silbergroschen, which will form the extraordinary fund.

This sum shall be paid in advance, from month to month, to an officer of the charity board chosen for this purpose, and shall be added each month to the extraordinary fund.

When the number of pupils fixed for each class of boys or girls (seventy-five) shall be complete, no more shall be admitted, and applicants shall be sent to the neighboring schools.

2. The regular attendance at the school shall be an object of special control and the most active vigilance; for this is the source from which flow all the advantages the school can produce. It would be very fortunate if parents and children were always willing of themselves to facilitate the measures adopted to secure regular attendance at the schools. Unhappily this is not the case, particularly in great cities. Although it is lamentable to be forced to use constraint, it is almost always necessary to commence with it; though in a town so populous as Berlin, its enforcement is attended with much difficulty.

In order to draw to the school all the children of an age to attend, the schoolmasters shall keep a register of attendance, and shall send, at the end of each month, an extract from this register, pointing out those who are most frequently absent.

The poor's commission, or one of its members, shall send for the parents, and if the excuses are insufficient, shall warn and threaten them. Every three months a list shall be made of the parents who will pay no regard to the repeated remonstrances of the commission, and the poor's administration shall then have recourse to means of constraint, conformably to section 48, of title XII,* in the second part of the general code, which adjudges the penalties for this offense. As an example to others, it would be well to publish, from time to time, a list of the parents who shall have been fined for not sending their children regularly to school.

But it is not enough to insure, as far as possible, this regularity in the children who come to school; other measures are needed to secure that no poor child whatever be deprived of elementary instruction. In great cities there are always a considerable number of unfortunate persons who have no fixed residence, who are shifting about every quarter, every month, and often every day. We see only one way of coming at these, which is this: to communicate with all the private establishments of elementary instruction, that are not under the direction of the town, and to arrange that, at a certain time, all the primary schoolmasters in the town, without exception, shall deliver to their pupils a certificate of attendance, the form of which shall be printed and sent to all the schools. The parents shall be obliged to show these certificates. At the same period, the municipal police, or commissions chosen from among the citizens, shall, by the aid of the census tables, effect a general and simultaneous inspection of the whole town. The list of the parents who shall not have shown the certificates of attendance at school, shall be made up in each district, and they shall be summoned before the correc-

* See page 95.

tional police and fined according to law, and compelled to enter their children in the schools.

The execution of such a measure would doubtless depend much on the zeal of the authorities intrusted with it; but difficulties should not deter us from the performance of the sacred duty of remedying so deplorable an evil.

3. The law requires that the instruction of the school should be continued, until the clergyman charged with the examination of the children shall deem them sufficiently enlightened on the subjects most important to a rational being of their class. No fixed age will therefore be named at which they shall quit the school. This will be determined by an order from the master of the school, and the clergyman charged with the special inspection; and since nothing superfluous will be taught in any parish poor's school, this decision will depend upon the child's having profitably gone through the course of instruction of the school, and acquired those moral qualities which its influence ought to have produced.

It will in general require at least six years fully to accomplish the end of an intellectual and moral education. Thus, the greater part of the children who enter at six or seven, will be sufficiently instructed at thirteen to quit.

The leaving of the school shall take place only at two periods of the year, Easter and Michaelmas, after a public examination. At the end of this examination, the ecclesiastical inspector and the master of the school shall make a list of the pupils who may quit. There shall be delivered to each a certificate of departure, the form of which shall be printed; and the most distinguished shall receive, by way of encouragement, books suited to their capacity; the expense will be defrayed by the extraordinary fund.

It would also be very useful that the citizens should be bound under a penalty not to take into their service or apprenticeship any child who had not a certificate either of departure or of attendance.

4. The annual reports of the ecclesiastical inspector and the officer of the charity board will serve to measure the progress of the schools. They shall treat of the internal state of the school; of the instruction and discipline, as well as the household expenses; and shall point out imperfections, to the remedy of which the poor's administration and the school board shall direct their efforts.

Dr. Bache makes the following remarks on this class of schools in 1838:

There are at present nine public elementary schools in the city, but if the classes were confined to seventy-five pupils each, as originally intended, fourteen schools would be required, according to the calculations of Mr. Reichelen. The number of pupils, however, in charge of a single master, is greater than that just stated, thereby impairing essentially the efficiency of the schools.

The masters receive fixed salaries,* the fees which they collect, being paid over to the school committee. Of the two schools of this kind at Berlin, which I visited, one came up to the requirements of the law in the branches of instruction, except in the omission of linear drawing. In the other, both drawing and natural history were omitted. In the first, the branches were: 1. Religious instruction. 2. Reading. 3. German language. 4. The geography and history of Prussia. 5. Arithmetic. 6. Elements of geometry. 7. Weights and measures of the country. 8. Natural history. 9. Writing. 10. Singing. In none of these schools is the physical education of the pupils attended to. In each there is a girls' school, separated from that of the boys, and giving similar instruction, except that a portion of the time is occupied in works appropriate to the sex.

According to rule, these schools should have two classes for each sex, the head master teaching the first, and the assistant the second; in one, however, the two classes were sub-divided, forming four. The lowest class learns to read and write a little, and is then promoted. In the school of two classes, the lower contained pupils from six to nine, and even ten years of age, and the upper class pupils from

* The salary of the head master of both boys' and girls' schools, is two hundred and twenty-five dollars per annum, besides which he has his lodging and certain allowances, amounting to from seventy-five to a hundred and twelve dollars. The pupils pay at the minimum three, and at the maximum thirty cents per month. In one of the schools which I visited, the fees amounted in all to about nine dollars and seventy-five cents per month, the two-fifths of which, forming the master's perquisite, amounted therefore to about forty-seven dollars a year.

eight and nine to twelve and thirteen years. This division requires the union in one class of pupils in very different stages of progress, and renders simultaneous teaching almost out of the question. The lower class has twenty-six, and the upper thirty-two to thirty-four hours of instruction per week, the former having one hour less per day than the latter, which is a good arrangement. There is a short interval of recess in the morning exercises. 1. The religious instruction consists, in all the schools, of Bible history, catechism, and reading the Bible. The schools are for Protestants, and the Lutheran catechism is used. 2. The reading is taught by the phonic method.* In many schools, the reading board and letter blocks are used; in one of those which I visited, writing was taught with reading. Exercises of thought and speech are interwoven with the elements of reading. The reading books are various, and combine progressive instruction in this branch with incidental information in morals, the history of the country, history of the church and of sects, biography, geography, natural history and elementary physics, grammar, &c. This incidental method is however, far from giving sufficient instruction, unless combined with the direct, though, by keeping it in view, the exercises in reading are prevented from degenerating into mere lessons of sounds. From the books which are allowed by the highest school authorities to be used, the committee of any particular school, after consulting the master, adopt such as they please, and when the teacher wishes a change, he applies to the same authority. The list of approved books is always sufficiently large to admit of the exercise of the individual judgments of the master and committee. The analysis of words and sentences is attended to in these schools, and exercises of induction are practiced, especially where younger masters from the teachers' seminaries are employed. As the method of teaching depends principally upon the master, it sometimes varies, even in the same school. If the precise routine were laid down, the spirit would be different, and thus, at last, it is the kind of education given to the teacher which determines the character of the school. It may be stated, however, that the instruction is either simultaneous or individual. 3. The German requires no special remark; it includes instruction in grammar. 4. The geography is taught by beginning with an outline of general geography, referring to maps, and learning from books. There is a great deficiency in the implements for teaching this branch. 5. Both mental and written arithmetic are taught. In one of the schools, the ground work is laid according to Pestalozzi's method, and the extent of the course is to the single rule of three, inclusive. Some of the pupils acquire great facility in mental arithmetic. 6. The geometry consists of the elements of form, according to Pestalozzi. 7. The weights and measures are taught as in our schools, by committing tables to memory, and not, as in Holland, by actual reference to the standards themselves. 8. The writing is taught by copying from ordinary copy boards, first on the slate, and then on paper. The blackboard is used in some cases. Writing from dictation is resorted to for orthography. The proficiency in this branch is, however, only tolerable. 9. Vocal music is taught by note, and particular attention is paid to church music. The school is begun and ended with a psalm or hymn, as well as with prayer.

The ordinary discipline is conducted without corporeal punishment, though it is allowed in extreme cases. The individuals of the classes retain the same places, unless in cases of gross neglect, or as a kind of punishment. These places are in some schools, regulated in the upper classes by a writing lesson at the end of the month, in which correctness in spelling, as well as neatness of handwriting, are taken into the account.

In addition to the class of elementary schools above described, there are at Berlin many more, public and private, numbering in 1850, over twenty thousand pupils under the age of fourteen years. Many children of this age are also to be found in the burgher schools, as well as in the lower classes of the gymnasia and real schools. The burgher schools embrace a wide range of studies and methods of teaching, from which teachers and committees in our own country can derive many

* See page 196.

valuable hints. Although impressed with some general characteristics by the law, they differ according to the different circumstances of the population, whether in a large or a small village, or whether each is complete in its own course of study, or made preparatory in some of its classes, to entrance into a gymnasium or real school. There are upward of eighty schools of this grade, numbering over eight thousand pupils. We give descriptions of several of the most distinguished.

DOROTHEAN HIGHER CITY SCHOOL.

This is a burgher school of recent establishment, located in the Dorothean quarter of the town, from which the school takes its name. The pupils are admitted at six years of age, and may remain until sixteen, when they are prepared to enter a business life. If intended for a professional career, they pass from the second class to the third of a gymnasium or grammar school at about fourteen. At present, there is no first class, but this deficiency is to be supplied, and it is intended that a pupil of capacity, who has passed through its studies, shall be prepared for the second class of a gymnasium. In this case, private lessons in Greek must be taken, and I should judge that, when established, this class will be composed only of those who intend to finish their education here, so as to pass to a "real school," or to some "technical school." Many pupils are actually prepared here for entrance into the third class of a gymnasium, and the courses have been in part adapted to this purpose. The certificate of the first class of this school, as of others of its grade, gives the privilege of claiming but one year of military service, and qualifies for employments in the government bureaux, which, however, do not in general require a knowledge of Latin.

The school consists of about 200 pupils, arranged in five classes, of which the sixth and fifth, the lowest two, have courses of one year each, and the others of two years. There is a head master and four regular teachers, besides four assistants or special masters, who are employed during part of the school hours, or in teaching particular subjects. In the lower classes, each master teaches, in general, the whole round of subjects in which his class is occupied. In the upper classes, the teachers are confined to a few subjects. The arrangement of this matter is, however, at the discretion of the director or head master, who varies it as appears best for the interests of the school. In some of the classes, there is a special master for religious instruction, which, however, is not usual in Prussia.

The methods of instruction in this school are, in general, most excellent, and I was particularly struck with the small number of text-books employed. This is not peculiar, however, to this establishment, but is a feature in every good school in Germany. The master is expected to be so fully imbued with his subject, and expert in his art, as to be able to impart knowledge principally orally to his pupils, and in such a way as to adapt it to each individual; hence books are chiefly required for study at home, and individual training is possible to an extent which no routine system with books would permit.

The following statements give the course of instruction in detail:

RELIGIOUS INSTRUCTION.

- Class VI. Stories from the Old Testament.
- Class V. Stories from the New Testament.
- Class IV. Bible History.
- Class III. Reading and explanation of selections from the Scripture.
- Class II. The evidences of Christianity.

The stories alluded to in the course of the sixth and fifth classes, are the most remarkable biographies of the Old and New Testaments. The stories are chiefly narrated by the teacher, frequently in the words used in the sacred volume; and in the fourth class, these same histories are read in the Bible itself. The narrations in the lower classes admit of various explanatory remarks and illustrations of the history, the natural history, and geography referred to. The subject of the narrative being thus familiar to the pupil, he is interested by the beautiful sim-

plidity of the language of the Bible, which otherwise he might fail to perceive, since his attention would be engaged with the incidents about which he was reading, rather than with the style. The study of the Evidences of Christianity would, it seems to me, be more suitable to the age of the first than of the second class.

GERMAN LANGUAGE.

Class VI. Exercises of speech and thought (inductive exercises.) Preparatory exercises in reading by the phonic (laur) method. Fluent reading of words and sentences.

Class V. The most important parts of etymology explained by reading lessons.

Class IV. Exercises of etymology. Reading from a text-book. Stories narrated for written exercises. Orthographical exercises.

Class III. Grammatical analysis of sentences.

Class II. The same continued. Original written exercises and descriptions.

The exercises of speech and thought are admirably conducted. In teaching to read, the letter-box and composition-board, are used. The lowest class is divided into two sections in receiving this instruction, so that each teacher has not more than twenty-five pupils under his charge. The reading exercises throughout the course, will be found included under the title of "German." Diesterweg's reading-book for schools is used in the lower classes.

LATIN LANGUAGE.

Class IV. Regular verbs and other parts of speech. Translation of Gedicke's reading book.

Class III. Constructions varying from the German. More difficult parts of Gedicke's reading book. Cornelius Nepos.

Class II. Irregular parts of etymology. Syntax. Special reference to the differences from the German. Ovid.

Although the Latin is begun with the fourth class, it will be seen hereafter, that it occupies but a small portion of the time of each week, and as far as mental culture is concerned to those who leave off this study at fourteen, I can not say that observation indicated its utility. On the contrary, an imperfect knowledge is acquired, which can produce no good effect.

FRENCH LANGUAGE.

Class V. Exercises in reading and translating small sentences.

Class IV. Auxiliary and regular verbs. Exercises on simple sentences.

Class III. Irregular verbs and rules on the use of pronouns. Numa Pompilius begun.

Class II. More difficult parts of the French grammar. Numa Pompilius completed.

ARITHMETIC.

Class VI. The four ground rules, with numbers up to one thousand.

Class V. Denominate numbers, and preparatory exercises in fractions.

Class IV. Fractions.

Class III. Proportions, with their applications.

Class II. Elements of algebra, involution, and evolution.

GEOMETRY.

Class V. Regular figures, &c., from the elements of geometry.

Class IV. Lines, angles, and triangles.

Class III. Circles and Polygons. Mensuration of plane figures.

Class II. Similarity of figures, &c.

The geometry is here introduced earlier than in the seminary school, and, in general, the studies of the fifth class appear to me rather too much diversified for their age.

NATURAL HISTORY.

Class IV. Domestic animals.

Class III. Viviparous animals.

Class II. Birds and fishes, illustrated by a small collection.

Physics is also taught in the second class, so far as to give a knowledge of the general properties of bodies.

GEOGRAPHY.

Class V. Knowledge of home. The district. The province. The kingdom.

Class IV. General geography.

Class III. Principal countries of Europe.

Class II. Europe more in particular.

The knowledge of home includes an account of its history, its monuments, distinguished men, &c.

The course in geography follows the plan already described in the burgher school of Halle.

HISTORY.

Class IV. A general view of the more important historical events, with the study of particular ones in detail.

Class III. Ancient history.

Class II. Modern history, to the time of the reformation.

The general history is rather a series of biographical sketches than a regular narration of events, and serves well as an introduction to systematic historical studies.

WRITING.

Class VI. Preparatory exercises in the lower division. Letters and words in the upper.

Class V. Single letters and small sentences.

Class IV. Writing from copy slips.

Class III. Writing with special reference to orthography.

The elements of writing are taught according to Pestalozzi's method, the upper and lower limits of the letters being given by horizontal, and the slope by inclined lines.

DRAWING.*

Class VI. Preparatory exercises. Regular figures

Class V. Drawing of bodies in elevation.

Class IV. Solids bounded by plane figures and straight lines.

Class III. Solids bounded by plane figures and straight lines, with shadows.

Class II. Solids bounded by curved surfaces.

The method of instruction is that devised by Mr. P. Schmidt, which is described particularly in the account of the royal real school of Berlin, of which he is teacher.

SINGING is taught by ear in the two lower classes, and by note in the upper. The execution by the second class, which I heard, was excellent. They sing in parts and by note.

The following table shows the time devoted, in school, during the week by each class to the several subjects of instruction:

ARRANGEMENT OF THE BRANCHES OF INSTRUCTION AT THE DOROTHEAN HIGHER CITY SCHOOL.

SUBJECTS OF STUDY.	HOURS PER WEEK.					
	Second Class.	Third Class.	Fourth Class.	Fifth Class.	Sixth Class.	Total.
Religious Instruction,	2	2	2	2	4	18
German Language,	4	3	5	8	10†	42
Latin,	5	6	4			30
French,	4	4	4	2		26
Arithmetic,	3	3	3	4	4	26
Geometry,	2	2	2	2		14
Natural History,	4‡	2	2			16
Geography,	2	2	2	1§		13
History,	2	2	2	1§		13
Writing,		2	2	4	4	16
Drawing,	2	2	2	2	2	16
Singing,	2	2	2	2	2	16
Total,	32	32	32	28	26	

* The book embodying Schmidt's method of drawing, has been translated and published by E. P. Peabody, Boston.

† Six hours of the instruction called "German," are devoted in the sixth class to learning to read, and four to "Exercises of speech and thought."

‡ Two hours of this instruction is given to physics.

§ In the fifth class, geography and history are combined under the title of "Knowledge of home."

¶ This column is obtained by doubling the numbers in those classes of which the course is for two years, and adding the numbers for the other classes.

The three higher classes have, as shown by the table just given, six hours of recitation every day, except Wednesday and Saturday, which are half-holidays, and on which they have but four hours. The lowest class has but five hours for four days in the week, and three the other two. The increase of school hours in the upper classes, is manifestly a proper arrangement.

This distribution of time assigns to language, including German, Latin, and French, ninety-eight hours; to sciences and the kindred branches, namely, arithmetic, geometry, natural history, geography and history, eighty-two; to the branches which specially educate a part of the senses, while they have important applications in after-life, as writing, drawing, and singing, forty-eight hours, and to morals and religion, eighteen hours.

The burgher school connected with the teachers' seminary, recently established to educate teachers for the city schools, present several modifications of the above course, both in the order, and extent to which the studies are pursued.

SEMINARY SCHOOL OF BERLIN.

This is a burgher or middle school, founded in 1832, and attached to the Teachers' Seminary of Berlin,* taking its name from this connection. The school is for boys only, and, like other higher burgher schools, it serves to prepare for the third class of a gymnasium, as well as for entrance into active life. The same teachers give instruction in this school and in the seminary, being assisted here by the pupils of the seminary, to whom this serves as a school of practice. There are four regular teachers, besides the director, and also masters for drawing and singing.

The pupils are admitted as early as five and six years of age. The time of year for general admission is Easter. There are six classes in the school, the lower four of which each retain the pupil, if industrious and intelligent, a year, and the two upper, each two years. The whole course thus lasts eight years. Fifteen is, however, the usual age at which those who do not pass to the gymnasium leave the school. The average number of pupils in each class is thirty.†

Every month there is a private examination, in presence of all the teachers, at which the parents may attend. Every three months the pupil receives a note of progress and conduct, to be handed to his parents. Formerly a printed circular was sent, containing information in the form of an abstract from the account kept of recitations and conduct. It has been found, however, much more effectual to give a written statement of the character of the pupil, derived from the school journal, inasmuch as it insures more certainly the attention of parents. At Easter, a public examination is held, and those who have made a proper proficiency in their studies are passed to a higher class.

Arrangements exist by which those pupils whose parents desire it, may study under the superintendence of a teacher,‡ during the time considered necessary for the preparation of the lessons of their class. The following division of the studies of the school is made by the director.

1. RELIGIOUS INSTRUCTION.—Bible history. History of the Church and of the Reformation. Protestant Catechism.

2. LANGUAGES.—(a) German. Fluency in reading, and readiness in answering questions. Capability of writing an exercise upon an ordinary subject. Grammar of the language. (b) Latin. Orthography, etymology, and the elements of syntax. Translation of an easy Latin author (Cornelius Nepos) into German, or of an easy German author into Latin. (c) French. Knowledge of the Grammar. Facility in the translation of easy authors, and in writing compositions.

3. SCIENCES.—(a) Arithmetic. Mental and written. Positive and negative quantities. Involution and evolution. (b) Geometry. Plane geometry, with practical applications. (c) Natural History. Knowledge of the most important minerals and plants of the neighborhood. General

* Of which Dr. Diesterweg is director.

† The school fees for the four lower classes are three dollars and seventy-five cents per quarter, and for the two higher classes four dollars and fifty cents per quarter, besides a charge of one dollar twelve and a half cents for fuel during the winter.

‡ The fee for private study is four dollars and fifty cents per quarter.

outline of zoology and anthropology. (d) Geography, physical and mathematical. (e) History. Outlines of universal history. History of the country.

4. MECHANICAL ACQUISITIONS.—(a) Reading. (b) A good handwriting. (c) Draughts of models, furniture, &c. (d) Singing.

It will be found, subsequently, that I have taken reading out of this class, and placed it beside the German language, to which it is subsidiary, and where it is classed in the preceding school.

In regard to the methods of carrying out this course, the following rules are laid down, and after carefully visiting the school, I can testify that they are fully observed. Indeed, this is one of the most interesting establishments which I saw, from the liveliness and activity which prevails in its classes.

The principle of induction is used, as far as practicable, in all branches; thus, in the earlier exercises, an object is presented to the pupil, who is led to notice its peculiarities, and to express his conceptions of them. He passes from objects which are known, and even familiar, to the unknown. Unknown objects are illustrated, if possible, by models, and the names of the parts are taught, and their uses or properties examined. The pupil proceeds first from particulars to generals. Subsequently, the order is reversed. He is made to understand whatever he is required to remember; to find out for himself, if possible, rather than to be taught directly.

Historical and similar subjects are taught by lecture, mingled with questions. The pupil is led to express himself readily and correctly; the teacher speaks no more, therefore, than is absolutely necessary for explanation, or to induce suitable answers. Self-exertion, on the part of the pupil, is constantly encouraged. He is taught to observe whatever is interesting. Imitation of what is seen, and repetition of what is heard, lead to original thought. This, however, is to be expected only from pupils of talent, and hence the teacher must be satisfied to allow some to learn what others have found out. The common mistakes of overburdening the mind with positive knowledge, and of too much system in teaching, are to be avoided, as both are injurious to mental development. The teacher must be able to make his subject interesting, and, therefore, should know how to communicate it without a book, and to elicit the knowledge of his pupil by proper questions. It is the mental activity of the pupil which will determine the measure of his success in after life; and hence this activity, rather than positive knowledge, should be looked to as the object of the instruction at school.

In regard to this last-named principle, although I consider it applicable, in a great degree, in elementary education, yet it appears to me that exception must be made of the cases of pupils who intend to enter active life on leaving the school, and to whom, therefore, the knowledge which they will have immediate occasion to use, should be imparted, to render their education effective. In general, where the mind may be cultivated by different studies, choice should be made of those most likely to be applied by the individual in his future career, especially if his education is necessarily to terminate before he can have time to master the complete circle.

RELIGIOUS INSTRUCTION.

Class VI. Four hours per week. Narration by the teacher of stories from the Old Testament, in the words of the Bible, repeated by the pupils. Easy verses learned by heart.

Class V. Four hours. Stories from the gospels, except the latter portion of the Life of Christ. Church songs and Bible verses learned.

Class IV. Three hours. The Old Testament in a more connected form. The moral of the history is impressed upon the children. The Ten Commandments and church songs committed to memory.

Class III. Two hours. The life and doctrines of Christ, to the period of his imprisonment. Church history. Four weeks are set apart for learning the geography of Palestine.

Class II. Two hours. The Protestant catechism committed to memory and explained. Church songs and verses committed.

Class I. Two hours. A compendium of the history of the Christian Church, particularly after the apostolic age. History of the Reformation. Review of the Bible. Committing to memory psalms and hymns, continued.

GERMAN LANGUAGE.

Class VI. Four hours. Exercises of speech. Stories narrated to the children and repeated by them. After learning to write, these stories are written upon the slate.

Class V. Four hours. Exercises in orthography. Etymology begun.

Class IV. Four hours. Exercises in orthography and style. Every week a short composition is written on some subject which has been narrated.

Class III. Grammar continued.

Class II. Four hours. Original compositions, which are corrected during the recitations. Syntax commenced.

Class I. Three hours. Compositions on historical subjects. Essays written at home, and corrected in the class-room. Syntax continued.

LATIN LANGUAGE.

Class IV. Three hours. Declensions of nouns, adjectives, and pronouns learned. Examples learned by heart, and others written as an exercise at home. Auxiliary verbs conjugated.

Class III. Four hours. Comparison of adjectives. Regular verbs conjugated.

Class II. Four hours. Irregular verbs. Syntax begun. Translation from Latin into German.

Class I. Six hours. Grammar continued. Written exercises at home and in the class. Every four weeks an extempore exercise is written, which the teachers correct out of school hours. Cornelius Nepos read and construed.

FRENCH LANGUAGE.

Class III. Three hours. Exercises in reading. Elements of grammar. Words learned by heart. Easy exercises written at home and in school hours.

Class II. Four hours. Regular and irregular verbs learned. Syntax. Translations from French into German. Words learned by rote.

Class I. Four hours. Written exercises of increased difficulty. Tables dictated and learned by heart. Voltaire's Charles XII. read.

ARITHMETIC.

Class VI. Four hours. Practical arithmetic. The fundamental operations taught with numbers from one to one hundred; first mentally, then with blocks, and afterward with figures. Exercises prepared at home twice a week.

Class V. Four hours. The four ground rules continued, with numbers as high as one thousand. Exercises in reading and writing large numbers. Mental arithmetic especially practiced. Addition and subtraction of abstract numbers.

Class IV. Four hours. Addition and subtraction revised. Multiplication and division of abstract numbers. Weights and measures explained.

Class III. Four hours. The four ground rules, with fractions.

Class II. Three hours. Revision of the above. Rule of three.

Class I. Three hours. In the first year practical arithmetic finished. Proportions and decimal fractions. Elements of algebra. Mental algebra.

GEOMETRY.

Class IV. Two hours. The essential preparatory exercises in form, in connection with drawing. Rudiments explained.

Class III. Two hours. Practice in the position of points, drawing of lines, angles, plane figures, representations of solids.

Class II. Two hours. Elements of geometry proper, the point, line, angles, triangles, and measures of straight lines, surfaces, and contents.

Class I. Two hours. Plane geometry completed, with practical exercises. Every alternate six months lessons in physics are given.

NATURAL HISTORY.

Class II. Two hours. In the summer term, study of certain classes of plants. In the winter term, of animals. The subject is illustrated by drawings.

Class I. Two hours. Systematic botany during the winter term, and zoology and mineralogy during the winter.

GEOGRAPHY.

Class III. Two hours. Knowledge of home. Berlin and its environs. Regency of Potsdam. Province of Brandenburg. Necessary technical terms explained, as horizontal, vertical, &c.

Class II. Two hours. Geography of Prussia and Germany.

Class I. Two hours. General geography, particularly Europe and America. Asia more generally. Africa and Australia very briefly.

HISTORY.

Class II. Two hours. View of universal history, biographical rather than chronological.

Class I. Two hours. First year universal history completed. Second year the history of Germany, and particularly of Prussia. The most important inventions and discoveries are noticed in connection with the history of these countries.

READING.

Class VI. Seven hours. Reading by the phonic (lautre) method. Analysis of words in regard to division into syllables and sounds.

Class V. Seven hours. Mechanical reading continued, but with reference to the meaning of the words. The pupils are examined upon words, sentences, and paragraphs.

Class IV. Four hours. Explanatory reading continued. Accentuation. No piece is allowed to be read without its being understood.

Class III. Two hours. Rhythmic reading begun. Interesting portions of the matter read, narrated by the pupils in their own words.

Class II. Two hours. Rhythmic reading continued.

Class I. Two hours. Reading of some of the German classics. Analysis of the subject read.

WRITING.

- Class VI.** Five hours. Introductory exercises of drawing upon the slate. Copying the small letters from the blackboard. Writing on paper. Capital letters. Written exercises at home twice a week.
- Class V.** Five hours. Writing of German characters continued. Roman letters begun. Copying from a book at home, with special reference to orthography.
- Class IV.** Four hours. Writing in German and Roman characters continued. Two hours copying from copy-slips. Two hours writing from dictation.
- Class III.** Three hours. Exercises of Class IV. continued. Pupils who write well are allowed to write without lines. Writing without copies, according to progress.
- Class II.** Two hours. Exercises continued. Most of the pupils write without lines, or by directing points merely.
- Class I.** The written exercises in other departments are examined, to ascertain the character of the handwriting. No special lessons are given.

DRAWING.

- Class IV.** Two hours. Drawing straight lines in various directions and of various lengths. Making definite angles. Drawing triangles, squares, and other rectilinear figures.
- Class III.** Two hours. Drawing of circles and ovals.
- Class II.** Two hours. Drawing of bodies bounded by planes and straight lines in perspective. Drawing of curves.
- Class I.** Drawing from natural objects, from plaster casts, and models.

SINGING.

- Class IV.** Two hours suffice to learn fifteen or twenty songs, of one or two verses, by note, and some ten choral songs.
- Class III.** Two hours. Songs with two parts continued. Chorals with one voice.
- Class II.** Two hours. Songs with two or three voices continued.
- Class I.** Two hours. Songs and chorals with three or four parts.

Once during the morning there is an interval for recreation in the court-yard of the school, and the pupils are directed in their exercises of marching and counter-marching, and the like, by one of the teachers.

The course marked out in the foregoing programme, as far as it extends, seems to me well adapted to educate the moral and intellectual faculties, as well as the senses; to give mental vigor, while it furnishes information useful to the pupil in after life.

There are peculiarities in regard to the religious instruction, even as intended for Protestants, which may be remarked in the fifth and third classes, the object of which I do not understand. In other respects, when sectarian instruction may be given, as in this school, where all the pupils are of one denomination, the course appears to be good. The manner of communicating the instruction by conversation and lectures, renders it very effective. There are in all the classes, taken together, twenty-two hours per week devoted to religious instruction here, and eighteen in the other, but the programme does not show a gain in the amount of knowledge communicated.

The course in the mother tongue is fully explained in the programme, and is well adapted to produce fluency and accuracy of expression in conversation and writing. Both this and the foregoing course extend, as they should, through all the classes.

The Latin language is introduced with a view to preparation for a gymnasium, in the nomenclature of natural history, the business of the chemist and druggist, and perhaps, to use the language of an accomplished teacher in one of the higher town schools, "because such always has been the custom." I would give the preference to the course of this school over that of the other, considering the time of twenty-seven hours devoted to it more appropriate than of thirty, as in the other.

The French, besides, combining with the German and Latin to give the due proportion of intellectual culture from language, is introductory to the courses in the real schools, which are parallel with the gymnasia, and prepare for the polytechnic or other special schools, as the latter do for the university. It is practically useful, too, to the shopkeeper and tradesman of the continent of Europe, and was, probably, formerly more so than at present. The Latin language is begun in the fourth class, or at about eight years of age, and the French language in the third class, but neither occupy more than three hours a week, until a year afterward. These languages occupy forty-seven hours per week, during the entire period through which they are taught.

Nothing can be better than the foundation laid for arithmetic. The pupils are

engaged a year in practical arithmetic before they are introduced to a knowledge of abstract numbers. Habits of thought are given by simple exercises in mental arithmetic. The eye is enlisted to aid the mind by computing with cubes, according to the method in the schools of Holland. Written arithmetic relieves the mental exertion, aids the memory, and trains the hand. The course is then carried on, combining mental and written arithmetic, and reaching algebra, which is also, in part, taught mentally.

The course of geometry begins with ideas of form, in connection with drawing, according to Pestalozzi's method, which it follows in general. It is thus a powerful means of stimulating the mind, and, though the time occupied is greater than if the subject were taught in the ordinary way, the results are much more satisfactory. If there is latent mathematical talent in a pupil, his powers of invention cannot fail to be drawn out by this method.

Natural history is not left to incidental instruction, to be derived from the reading-book, but is directly taught in the last two years. I had not the opportunity of judging of the fruits of this instruction in the seminary school itself, but the pupils of the seminary were pursuing the subject with zeal. In comparing this course with that of the other school, I think it preferable, except in the omission, at the beginning, of an account of the domestic animals. There will be, I doubt not, great improvements in teaching this branch at a future day. At present, the plan is hardly formed, and the collections for illustration, where they exist at all, are, in general, quite small. There is, besides, a tendency to make the course too strictly scientific.

The system of instruction in geography is begun in the third class, or at nine years of age, with a description of home. History, which in its elements is combined with geography, takes a separate place in the second class. The practice of giving biographical sketches instead of mere chronological details, cannot be too much commended. The pupil learns with interest the events of the lives of men who have made an impression upon the age in which they lived; these events form an outline which is easily fixed in the mind, and may subsequently be filled up in detail. Again, the discussions of inventions and discoveries in art or science afford relief from the descriptions of battles and revolutions, and serve to show the influence of genius exerted in civil life.

The phonic method of teaching to read, wants only the use of words having a meaning, as in Mr. Wood's system, to be nearly perfect. No reading is allowed, however, without understanding not only the words, but their connection, and the ideas conveyed by the sentences. The habit of thus giving paraphrases of subjects, leads to facility of expression, and by combining this with copying from good models, a correct style is formed. The course of reading of the highest class, includes selections from the German classics. Introductory exercises in drawing precede the instruction in writing; these might, I have no doubt, be much further extended with advantage.* A good handwriting is produced by the succession of exercises described in the programme. The course of drawing, which is commenced as a distinct branch in the fourth class, is intended to enable the pupil to sketch correctly, and with facility, such objects of furniture, machinery, &c., as he may have occasion to represent in his occupations in after life. The addition of two hours of drawing in the fifth class, would seem to me not to overburden the class with work, while it would add materially to their proficiency in this useful branch.

Singing is successfully taught, and by note. It is considered an indispensable branch of instruction, and all my convictions are in its favor, whether as a means of developing moral sentiment, or of physical education. Singing by ear might, however, very well begin in the lower classes, and for this purpose the number of hours of instruction per week might be increased from twenty-four to twenty-six in the lowest, and twenty-eight in the fifth class.

The time allotted to the different studies will appear better by the annexed table. In regard to the ages of the pupils, inserted in the heading of the columns, it is to be understood that they are those of intelligent and industrious boys entering at six years, and going regularly through the classes. The subjects of

* As has been done for the elements of an English hand, by our countryman, Mr. Rembrandt Peale, in his admirable system of graphics. The forms of the German letters would require a different system.

instruction are placed in the first column, the number of hours per week occupied by the several classes in the following ones, and the total number of hours devoted to each subject, while in the school, in the last column. In forming this total, the number of hours occupied by the four lower classes, the course in each of which is of one year, is reckoned once; and the number of hours of the two upper classes, each course occupying two years, is doubled.

Table of distribution of time in the Royal Seminary School of Berlin.

SUBJECTS OF INSTRUCTION.	NUMBER OF HOURS PER WEEK.						Totals.
	First Class, 12 yrs. 13 yrs.	Second Class, 10 yrs. 11 yrs.	Third Class, 9 years of age.	Fourth Class, 8 years of age.	Fifth Class, 7 years of age.	Sixth Class, 6 years of age.	
Religious Instruction.....	2	2	3	3	4	4	22
German Language.....	3	3	4	4	4	3	27
Reading.....	2	2	3	5	8	7	31
Latin Language.....	6	4	4	3			27
French Language.....	4	4	4				20
Arithmetic.....	3	3	3	4	4*	5	28
Geometry.....	2	2	2				10
Natural History.....	2	2	2				8
Geography.....	2	2	2				10
History.....	2	2	2				8
Writing.....		3	3		4	5	19
Drawing.....		2	2				12
Singing.....		2	2				12
	32	32	32	26	24	24	

From this table it appears that language occupies one hundred and five hours, estimating the time devoted to reading with that for German, Latin, and French, science sixty-four hours, and the mechanical branches, including writing, drawing, and singing, forty-three. It would be erroneous, however, to suppose that the results are in these proportions. The least consideration will show that the progress in different branches in the same school cannot be estimated by the time devoted to them; the intrinsic difficulties of acquisition, the different periods of the course at which they are introduced, and various other causes, prevent comparisons of this sort. Not only so, but the time occupied in the same subjects in different schools, which might be thought to afford an accurate test of comparative progress in them, can not, in reality, be employed for this purpose, without at the same time carefully studying the programmes, to ascertain how the time is applied in each class, and the manner in which it is distributed among the several classes. The two higher city schools just described, afford conclusive evidence of this fact. There can be no doubt, I think, that the Dorothean school is the stronger in language, and the seminary school in science. Such is the general reputation of the two, and such is the tone which the director of each would be likely to give to the school under his charge. The impression which I derived from visiting the two establishments was to the same effect. The number of hours per week devoted to language in all the classes of the two schools is, however, ninety-eight for the first, and one hundred and five for the second, and to science, eighty-two for the former and sixty-four for the latter; leading, in both cases, to the reverse of the conclusion just stated. If differences in the arrangement of studies, in the power of the teachers, in the methods and implements of instruction, and even in the pupils themselves, may lead to such results, small differences in the proportion of time allotted to different branches should not, without carefully checking their results by other comparisons, be assumed to indicate corresponding differences in the value of the courses.

In following the course of studies of these two schools, it will be seen that those

* This includes preparatory geometrical exercises.

of the lowest class, in each, are almost identical. In the next, the seminary school has greatly the advantage in the compactness of arrangement, by which the attention of the pupil is confined to fewer subjects. No less than ten branches are introduced into the programme of this class in the Dorothean school, while there are but five in the seminary school. The scientific branches, except those which run through all the years, are introduced later in the latter school, which is in accordance with the principle of concentrating the attention on a few subjects, where it is possible. It appears to me that, in general, it is not proper to introduce these branches early, except as matters of incidental instruction. The separation of the programmes of the two schools, produced as just stated, renders it difficult briefly to compare the courses of the same class in each. A general comparison of the subjects shows that the German language is taught according to the same plan in each, and that the highest class attains the same level in each, as far as the grammar is concerned; much more attention, however, is paid in the seminary school to the reading courses, as well for the acquisition of reading as an art, and to cultivate a taste for it, as for the incidental knowledge to be communicated. Nearly one fourth of the pupil's time, in the school just named, is devoted to the vernacular. The Latin is begun in the same class in both schools, but the course in the Dorothean school at once takes the lead of the other, and keeps it throughout. The French begins in the fifth class in one school, and in the third in the other; and, though the programmes terminate at about the same point, there is a greater proficiency made in the Dorothean school. One object, if not the principal one, of learning this language being to speak it, the early commencement is an advantage. In a general comparison of progress in language, the Dorothean school, as already stated, ranks higher than the other.

The courses of arithmetic are different, but terminate at the same level; I have already mentioned my preference for the course of the seminary. Geometry is begun in the fifth class in the Dorothean, and in the fourth in the seminary school; the courses go on together for three classes, and extend further in the latter institution. The differences in the courses of natural history have already been the subject of remark. The course of geography is essentially the same, differing only in the age of the pupil at beginning. History is begun in the fourth class of the Dorothean, and in the second in the seminary school; it is more systematic in the former, and assumes more the form of biography in the latter; the range of the two courses does not differ essentially. Taking these branches, classed as scientific, together, the superiority is with the seminary school, and thus, in both this and the former case, the judgment which would have been pronounced by referring to the numbers merely, is reversed.

SEMINARY SCHOOL AT WEISSENFELS.

The Dorothean and Seminary school are described by Dr. Bache as characteristic specimens of the higher burgher school of Prussia. In the same connection he introduces the two following schools, the Seminary school at Weissenfels as representing, not a burgher school as it is denominated, but as covering the ground of a well organized elementary school for a village, and the higher burgher school of Potsdam, as carrying elementary instruction into the domain of secondary education.

This is a higher elementary, or lower burgher school, attached to the seminary for teachers at Weissenfels, and is under the charge of the director of the seminary. The school is intended not only for the benefit of the citizens of Weissenfels, but also as a model school, in which the pupils of the seminary may reduce to practice, under the eye of their teachers, the lessons of theory in the art of teaching, which forms an important part of the course of the seminary.

The school has four hundred pupils, male and female. They are divided into five classes, in the three lower of which the two sexes receive instruction in common, being separated in the highest. Each class averages thus eighty under the charge of one master, who is, however, assisted by the pupils of the seminary.

The following table shows the subjects of instruction, and the amount of time devoted to each. The whole course usually lasts seven years, when the pupil enters at the age of six or seven.

TABLE OF THE DISTRIBUTION OF TIME IN THE SEMINARY SCHOOL AT WEISSENFELS.

SUBJECTS OF INSTRUCTION.	NUMBER OF HOURS PER WEEK.				
	Boys' Class.	First Class.	Second Class.	Third Class.	Total.*
Religious Instruction,.....	6	5	4	4	34
German Language,.....	4	3	3	1	21
Reading,.....	2	4		3†	25
Inductive Exercises,.....				1	1
Arithmetic,.....	4	4	4	4	28
Geometry,.....	3				6
Geography, History, Natural History, &c.,.....	3	2	3	1	17
Writing,.....	3	4	4	8‡	30
Drawing,.....	2	2	1	1	11
Singing,.....	3	2	2	3	17
Total,	30	26	26	26	

The *religious instruction* consists in the narration of Bible stories, and in pointing out the appropriate moral; in Bible history in a more connected form; in learning Luther's catechism, and committing parts of the Bible to memory. The pupils are also expected to give an account of the Sunday's sermon. The study of *German* includes the grammar. There are exercises specially of orthography and syntax in the upper classes. Poetry is also committed to memory.

The elements or *reading and writing* are taught together according to Dr. Harnisch's method.§ In the upper classes, the reading lessons are intended not only to give fluency in the art of reading, but also incidental instruction in grammar and general knowledge.

Direct exercises of *induction* are in use only in the lowest class.

The instruction in *arithmetic*, extends through fractions; mental arithmetic preceding written through all the rules. That of *geometry*, consists merely of the elements of form, according to Pestalozzi.

Under *geography and history* are included both physical and political geography and biography. With the physical geography is interwoven an account of the productions of nature and art of different countries. In the summer, the pupils are made acquainted with the botany of the environs, and in winter receive lessons upon animals, &c.

Writing on paper is a matter of privilege attainable by those who improve sufficiently. The others write on slates. The first lessons in drawing are introductory to writing; afterwards it is made a separate branch.

The higher classes learn *music* by note, and sing twice a week in company with the pupils of the normal school. The violin is used in leading the class singing exercises.

The discipline and instruction are admirable. The teachers have little occasion to use punishment. The instruction is chiefly given *viva voce*, and the pupils in general appear interested in their studies. A book is kept for the record of delinquences, which is examined by one of the superior masters once a week, and notice taken of the faults recorded. The director examines it once a month, and admonishes those who need it. Corporal punishment is resorted to only in extreme cases.

* This column is calculated on the supposition that the pupil remains in the school from six until thirteen years of age, passing through the lowest class in one year, and each of the others in two years.

† As the instruction in writing and reading is combined, I have placed half of the number of hours under each head.

‡ Of these eight hours, three are combined, reading and writing, and two copying.

§ See page 200.

The two schools first described, will be found to vary very considerably in their arrangements from this one, forming the opposite extreme as it were, of the class, but a connecting link will be supplied by the burgher school of Potsdam, which is intended to cover the ground occupied by both divisions.

HIGHER BURGHER SCHOOL OF POTSDAM.

This school differs from those already described in several particulars, exemplifying, in its arrangements, the division into lower and higher burgher schools, and carrying the courses of the latter decidedly into the domain of secondary instruction. Its principal objects are to prepare children of both sexes for occupations connected with, or corresponding to, the lower trades, and boys for the higher mechanical occupations, as builders, architects, &c., or for admission into the trade school connected with the government, mechanics', or trade institute at Berlin, and for the gymnasium. This school thus supplies instruction of different grades; first, elementary instruction of a higher kind; second, that usually given in the "real schools" of Prussia, and third, that necessary for entrance into the higher classes of a gymnasium, or grammar school. Hence its studies embrace many subjects and stages of progress which properly belong to secondary instruction, and even to a greater degree than other higher burgher schools.

The pupils pursue a course common to all in the three lower classes, or from about six to eleven or twelve years of age, when a separation takes place. Those who are to leave school at thirteen or fourteen, pass into the "middle burgher school class," in which the study of Latin and French is dropped, and the time is devoted to religious instruction, German, mathematics, geography and history, the elements of natural history, technology and physics, writing, drawing, and vocal music. Those pupils who are preparing for a higher class of a gymnasium, or who intend to pursue the entire course here, pass from the third class to the "second burgher school class." These arrangements appear to meet the wants of the citizens of Potsdam, for, in 1837, forty-two pupils passed from the third class to the middle burgher school class, and forty-one to the second class of the higher school.

Pupils preparing for the sixth class of a gymnasium leave this school in the "second elementary class," or at about nine or ten years of age, and those who aim at the third class of a gymnasium, usually pass from this at the close of the course of the second class in the higher school. The first, or upper class, thus contain only those pupils who intend to enter into active business life on leaving the school, or to enter a special school of arts and trades. On this account, the branches of science which are immediately applicable to such objects, are introduced into the course. This class consisted, in 1837, of ten pupils. The complete course is usually gone through at or before sixteen years of age, and entitles the pupil to claim one year of voluntary military service, instead of the three regular years, and qualifies him for appointment in the government bureaux.

The six boys' and three girls' classes have twelve ordinary teachers, besides one assistant, and two female teachers. Each of the lower classes has but one teacher, who attends to all the subjects as in the other schools already described. The total number of pupils was, in 1837, four hundred and fifty-six, of whom three hundred and twenty-three were boys.

The usual system of change of place in the classes is employed to excite emulation, and discipline is mainly conducted by means of a black-book in which a pupil's name is entered at the end of the week or month, when he has had a certain number of faults per week, or per month, marked against him by the teacher. Marks of merit are allowed to cancel those of demerit. The entry is communicated to the pupil's comrades, and also to his parents. As far as I have been able to judge of these and similar systems of discipline in day schools, I have not found any marked good effects from them. If a teacher is competent, he keeps up good discipline without them, and if he is not, they are of little or no service to him. In this remark I do not mean to include communications to parents, which are frequently of the greatest utility. The following plan, which apparently bears some analogy to this, but which owes its efficacy to a different principle, is in successful operation in Dr. Mayo's excellent boarding school at Cheam, in Surrey, England. When a pupil proves insensible to the admonitions of the teacher, and

is frequently reported for offenses or negligence, he is required to show to the principal a written statement of character from each master after every hour. He is thus subjected to admonition or other punishment from the principal immediately after committing an offense. For this very strict supervision, one extending over a day or week is substituted when improvement manifests itself, or when the case does not require so great severity.

I propose now to give a statement of the courses of the burgher school at Potsdam, and of the time required for their completion, with remarks and comparisons with the schools already described.

The annexed plan of the distribution of time gives also a list of the subjects of instruction: it is arranged exactly like the similar ones already presented. The first two columns of figures on the left hand refer to the number of hours of study per week in the two classes of the higher school. The third contains those of the middle burgher school class, the pupils in which terminate their course here. The next three contain the hours of study of the elementary classes, which are common to the whole school.

TABLE OF THE DISTRIBUTION OF TIME OF THE HIGHER BURGHER SCHOOL OF POTSDAM.

SUBJECTS OF INSTRUCTION.	First or Upper Burgher School Class. 14 and 15 years of age.	Second Burgher School Class. 12 and 13 years of age.	Middle Burgher School or Upper Class. 12 and 13 years of age.	First Elementary Class. 10 and 11 years of age.	Second Elementary Class. 8 and 9 years of age.	Third Elementary Class. 6 and 7 years of age.	Totals.
Religious Instruction,	2	2	2	3	3	2	24
German Language,	3	3	6	5*	5*	6†	44
Reading,			3	3	4	6	26
Latin,	6	6		4	4		40
French,	4	4	4	2	1		22
Arithmetic,	3	3	2	4	4	4	36
Geometry,	2	2	2	1‡	2§	2§	18
Natural History,		2	2	2	2	2	16
Geography,	2	2	2	2	1		14
History,	2	2	2	1			10
Technology,	2						4
Physics,	2	2	2				8
Chemistry,	4						8
Writing,	2	2	3	3	3	4	28
Drawing,	2	2	2	2			12
Singing,	2	2	2	2	2	2	20
	38	34	34	34	31	28	

Besides the branches taught in the burgher schools already described, we have in this one technology, physics, and chemistry, and the number of hours attached to them in the foregoing table shows that they are actually taught to a considerable extent. These subjects are introduced, and at the same time the amount of study in the languages is increased, requiring an undue degree of labor of the classes, and dividing their attention among too many subjects. Thirty-eight hours of attendance on school per week is certainly too much to require.

* Includes orthography, 2 hours; grammar, 2 hours; exercises of style, 1 hour.

† Includes exercises of memory, 2 hours.

‡ Preparatory exercises.

§ Elements of form.

† The column of totals refers to the regular progression of five classes, and is obtained by doubling the numbers here given for the three elementary and two upper burgher school classes.

Latin is begun in the second elementary class, where the first rudiments of grammar are learned, and easy sentences translated. This course is continued in the next class. Those who intend to leave the school in the middle burghier school class, may be excused from attending the Latin lessons in the first.

The second class of the higher school read Cornelius Nepos, and the first Cæsar and Ovid. Their proficiency did not, however, seem to me to correspond at all with the number of hours devoted to this branch, viz., forty. The object of this instruction, for those who do not go to the gymnasium, is stated to be to enable them to pursue the science necessary to their callings, without embarrassment from the terms. I am of opinion that, in such a case, the system pursued in Mr. Wood's school, applied to learning the etymology of compound Latin words, and of the German words derived from the Latin, would answer the end better, with a less consumption of time; and if Latin is to be retained, the number of hours devoted to it in the Dorothean school, (thirty) or in the seminary school, (twenty-seven) seem much better suited to the object in view. I am induced to what may seem a tedious discussion of these programmes, because they afford different examples of primary instruction, the grade with which our college must begin, and we can not examine too carefully the subjects which should compose it, nor draw too largely upon experience in the details of arrangement.

French. This course does not differ materially from those already given. *Tele-machus* is used as a text-book. The time appropriated to the language appears sufficient, without being burthensome. Both the Latin and French being commenced in the second elementary class, which contains pupils who intend to leave school at the end of the "middle burghier school class year," it may be supposed that this time is thrown away, as very little proficiency can be made in so short a period; the force of this objection is, however, somewhat diminished by the fact, that the arrangement gives an opportunity for the development of a disposition for language which may warrant a change in the destination of the pupil.

In *arithmetic*, the lowest class is employed mainly in the mental exercises. After they have learned to make figures, they prepare written examples at home. In the next class, written arithmetic is combined with mental. The four ground rules are learned with abstract and concrete numbers. Preparatory exercises in fractions are taught. The first elementary class proceed as far as to include fractions, and a part of the class study proportions. The middle burghier school class pass on to decimal fractions and the square and cube root. The second burghier school class have their attention in these same parts of arithmetic directed to the technical applications, and besides, begin algebra, and proceed as far as simple equations. The first burghier school class extend their course of algebra through equations of the second and third degrees, progressions, and logarithms. Mercantile arithmetic also forms part of their course. These latter subjects, however, can in nowise be considered as belonging to primary instruction.

Geometry. Preparatory exercises of form, after the method of Pestalozzi, are taught in the elementary classes, and the higher ones proceed through the elements of geometry, and include mensuration and plane trigonometry. The head master has arranged, for the benefit of his pupils, a course containing the most important elements, and teaches also by lectures, which the pupils are required to write out. The time allotted to this subject is nearly double that of the seminary school, and I saw some reason to doubt the propriety of beginning the elementary exercises so early.

Knowledge of nature and art. The introduction to this subject, taught in the lowest two classes, is drawn from natural history, physical geography, and physics, and is made the means of inductive exercise. The recitations and conversation lectures which I heard, evidently interested the pupils, while they cultivated habits of reflection and observation. They are parallel with the lessons on objects of the English schools, being, however, more extended. The more systematic course of natural history of the higher classes, is like that of the seminary school. In summer the pupils make occasional excursions into the country, for practical exercise in this branch, under charge of a teacher; these excursions, if rightly improved, may be made also the means of cultivating proper relations between the pupil and teacher, but they are liable to abuse, and should be carefully attended to, in order to prevent such results. This school possesses a good

collection of plates of natural history,* and has the use of the museum of the trade school, which is under its roof.

The course of *technology*, intended to give a knowledge of the principal arts and their processes, lies open to the objection already urged, on the score of over-burthening the pupils with work. Such knowledge, as well as that of physics and chemistry, would be of service in after-life, but I do not see the possibility of teaching it, except in a mere outline, in a short course, and the time allotted appears to contemplate something more.

Geography. This course is begun with physical geography. The natural and artificial divisions of the world follow. Then the physical and political geography of Europe is taken up. The course of the upper or middle burgher school class terminates with that of Germany, and especially of the Mark of Brandenburg, and with a review of the whole. The second burgher school class has the same course with the middle class. The first takes up mathematical geography, and reviews physical geography more minutely, adding a knowledge of the climate, productions, commerce, manufactures, &c., of the countries studied. Maps are drawn, as an exercise, at home. This geographical course, which attaches every other part of the information to physical geography, appeared to me next in its success to the inductive plan already described. It is much facilitated by the use of raised maps, on which the natural features of the country strike the eye more forcible than on a common map, where, if the physical details are given, the names and positions of the places, the boundaries, &c., are obscured by them.

The course of *history*, in the lower classes, is like that in the other schools. In the middle class the subject is reviewed, and the history of Germany, and especially that of Prussia, and of the Mark of Brandenburg is studied. The second higher burgher school class is taught an outline of ancient history, of that of the middle ages, and of later times, and then proceeds to the history of Germany and of Brandenburg. In the first class, the history of Germany, and of modern Europe in general, is continued.

In the *mechanical branches*, the distribution of time agrees with that in the other schools, except in the number of hours allotted to writing, which is here twenty-eight, and in the Dorothea school but sixteen. *Vocal music* is taught by ear in the lower classes, and by note in the upper.

Physical education. There is an interval of a quarter of an hour in the middle of the morning, during which the pupils are free to take exercise, but there is no regular gymnastic or other exercise under the superintendence of the teachers.

It is obvious from what has been presented, that the elementary instruction requires raising to a higher level than at present, namely, to that of which an example has been given in the higher elementary school of Weissenfels. That then all pupils whose circumstances permit them to devote a longer time to education should pass to other schools, of a kind depending upon their destination in after-life, as determined by the circumstances of their parents and their own talents. The tone of these higher schools would, it appears, require to be varied according to the wants of the population among which they are placed, whether that of the country, of small towns, or of cities. In the cities, it has been seen that one class of burgher schools required is provided, and others will be described belonging more properly to a higher grade of instruction, upon the province of which, however, these latter decidedly trench. An example of a systematic arrangement appropriate to a city is afforded by the burgher school of Leipsic, presently to be described. Such a plan would, however, be inappropriate to a small town, where, of necessity, several schools must be united in one. In this case, it would require care to avoid the union of incompatible classes of pupils, causing mutual losses of time, and giving rise to defective habits of study. The same teachers should give instruction in the different departments of the school, in the same or kindred subjects, rather than to unite different classes. The pupil preparing for the gymnasium should not be called upon to study the natural sciences or mathematics which he will pursue there, and of which he does not feel the want for admission, nor the student who is to enter an architectural, commercial, or trade school, the classics which the gymnasial student requires for his admission.

* By Fisher of Breslaw.

The subjects and methods of instruction thus far described, belong avowedly and appropriately to the department of primary schools. Those, which follow, aim first, to prepare pupils for the university, and subsequently for the professions of law, medicine, theology, or public office; and second, to engage in commerce, trade, architecture, engineering, and other kinds of practical business. The schools, where these subjects are taught, belong to the departments of secondary and special instruction. They are introduced here as examples of courses of study which should be provided in all our large cities, in independent schools, or as part of our plan of public high schools. We introduce an account of the Frederick William Gymnasium, with the following summary of the system of secondary instruction in Prussia by Dr. Bache, in his report.

The immediate authority superintending secondary instruction is the school board (*schul-collegium*) of the province in which the gymnasium is situated. This school board is a branch of the provincial consistory, of which the chief magistrate of the province, the higher president (*ober-president*), is the head. One of the councillors of the ministry of public instruction, at Berlin, is specially charged with the concerns of all the gymnasia, and is the channel through which the provincial authorities communicate with the ministry. The school board consists of the president and vice president of the provincial government, and of two school councillors, and holds its meetings in the chief town of the province. They regulate the details of instruction and discipline in the gymnasia, correspond with the directors, appoint the teachers, except the director, who is appointed by the minister, make visits of inspection, and attend the examinations, especially those for passing to the university, and authorize the books to be used in the school and placed in the library. The inspection of religious instruction belongs to the ecclesiastical functionaries of the Protestant and Catholic churches severally. The royal gymnasia are supported from the funds of the state and the payments of their pupils, and their receipts and expenditures, are under the charge of a special officer, or of the director. The funds of those which are otherwise endowed, are usually under the direction of a committee, or of one of the officers. In 1850, there were 117 gymnasia with 1,664 teachers and 29,474 pupils, and more than one hundred real schools and other schools of this grade, for special instruction for particular departments of practical life.

The following abstract of a series of regulations adopted by the central board in 1837, will give a good idea of the general organization of secondary instruction.

The regulations embrace the following heads: 1. Admission of pupils. 2. Subjects of instruction. 3. Distribution of teachers and of the subjects of the lessons. 4. The number of hours of teaching. 5. Studies out of school hours. 6. Duration of the courses. 7. Remarks on the regulations for the examinations. 8. Remarks on the supposed defects of teachers, methods of instruction, &c. 9. Physical education. 10. Religious instruction. The following is an abstract of the remarks upon these subjects.

1. *Admission.* Experience has fully proved that the admission of pupils at a very early age into the gymnasium is prejudicial to the individuals themselves, as well as to the institutions. Neither the mental nor physical development, nor the attainment, at an early age, are adequate to the pursuit of the courses appropriate to a gymnasium, and hence the admission of very young pupils induces an improper lower-

ing of the standard of instruction in these establishments. The ministry, therefore, recommends that pupils be not admitted at an earlier age than ten years, and that the following qualifications be required: 1. Facility in logical and rhythmical reading, both in German and Roman text, and the rudiments of grammar and orthographic writing. 2. Writing from dictation. 3. Practice in the four ground rules of arithmetic, with abstract numbers, and first principles of fractions. 4. Elements of geography, particularly that of Europe. 5. Stories of the Old Testament, and life of Christ. 6. Elementary notions of drawing and of form.

Two errors on the part of parents are pointed out by the ministry, the influence of whose advice is directed against them: The first is, that children of feeble bodily constitutions should be devoted to literary pursuits; the second, that young men who have passed the appropriate age for instruction may be advantageously pushed into one of the learned professions, even if they are required to teach in order to obtain the needful education.

2. *Subjects of instruction.* As the ground work of higher instruction, the following subjects are recommended to be pursued in the gymnasia: 1. Religious instruction. 2. German. 3. Latin. 4. Greek. 5. Mathematics. 6. Physics. 7. Natural history. 8. Geography. 9. History. 10. Writing. 11. Drawing. 12. Vocal music. Experience has shown that these subjects are particularly calculated to develop the intellectual powers, and to give a systematic and practical preparation for the higher studies. The same can not be said of the Hebrew, the study of which is specially appropriate only to theologians. A knowledge of the French is not considered essential to the true purpose of a gymnasium. This language has been made a subject of public instruction on account of its usefulness in after-life, and not of its correctness or purity. With the exception of these two languages, the subjects enumerated above have always been taught in the gymnasia, though in variable proportions. No one of them could, with propriety, be omitted, and propositions to that effect will receive no countenance. The ministry does not fear that injury will result to the mental or physical development of the pupils, by pursuing all the branches in their appropriate degree, but teachers are cautioned against attempts to push one subject at the expense of another; being reminded that the course should be viewed as a whole, which must suffer by the unequal forcing of its parts. The directors of gymnasia are especially required to attend to this point, and the school boards are requested to relieve them from teaching, as far as may be necessary to the inspection thus required.

If the subjects of instruction, as here laid down, be compared with those of the secondary schools of England, it will be found that what is there regarded as innovation, has been successfully used as the course of grammar school instruction in Germany. That the efficiency of the course is confirmed by long experience, and that the subjects are recommended, anew, as the future course of those institutions. While ancient letters are successfully cultivated, other subjects are not neglected, but their equal importance with the former is clearly asserted, and as clearly proved by results. While the Germans have lost nothing in general literary culture by this system, they have gained much in other departments of knowledge.

The scholastic year is divided into two terms, or half years, at the close of each of which there is an examination. At the end of the second half year, the examinations for passing from one class to another are held. The usual vacations are two weeks at Easter, one at Whitsuntide, three in August, one at Michaelmas, and two at Christmas.

3. *Distribution of the teachers and of the subjects of instruction.* There are, in general, six classes in a gymnasium, of which the lowest is called sixth, and the highest first. To produce a harmony in the methods and degree of instruction, notwithstanding the variety of subjects taught, it has, for some time, been the custom in the Prussian gymnasia to assign several subjects of instruction to the same teacher, in the same class. This arrangement is confirmed in the document under discussion. It is recommended that similar subjects of instruction be classed together, to constitute a department, as, for example, German and Latin; history, geography, and natural history; and mathematics, and physics. That then the instruction of one or more classes, in one department, be consigned to one teacher; as the instruction of the lower classes in German and Latin; of the two middle classes in Latin, Greek, and French; of the two higher in German, Greek, and French; of the lower and middle classes in history and geography; of the higher classes in mathematics, physics, and mental philosophy. The number of teachers would thus be, in general, in a gymnasium of six classes, two for the two lower classes, three for the two middle, and four for the two higher classes.

The ministry further recommend that kindred subjects be taught in different parts of the same term, rather than on different days of the same week, as geography at the beginning of a term, and history at the close; a Latin and Greek prose author at the beginning of a term, and a poetical author at the close of the term, &c.

With a view to induce teachers to take upon themselves the arduous duties of a department, or class teacher, as just explained, the school board are recommended to promote teachers according to merit, not confining their promotion to the institution in which they may be, but taking the entire range of the province. A promise is made by the ministry to pay strict attention to this rule, in promoting to vacant situations of directors of gymnasia. The class teachers are to have the title of "upper teachers," (*ober-lehrer*,) the others being designated simply as "teachers."

It is obvious that very varied attainments are thus required of the regular, or class teachers, and that the difficulty of finding persons competent to discharge these duties, increases very much as the grade of instruction becomes more elevated. Hence the practice in the gymnasia varies very materially from this recommendation. It is so desirable, in the higher classes, that the teacher should devote much time to his own improvement in the knowledge of his branch of instruction, and that he should have a strong taste for its cultivation, that in general it is found advisable to confine his attention to a single subject, or to subjects much nearer akin than those which are classed together in the enumeration just made. This is particularly the case in the mathematics, beyond the mere elements, the physics and physical geography, the natural history, the less elementary parts of drawing, and vocal music. In the case of the French language, a special teacher, from the very beginning, is absolutely necessary, if the instruction in it is to be any thing more than a matter of form.

4. *Number of hours of recitation.* This is fixed at thirty-two per week; a number which experience has shown may with propriety be exacted of students, and which is requisite to complete the course of studies. In the French colleges there are but twenty-four hours of regular obligatory instruction per week. This difference alone would go far to explain the reason for the fact, that in the gymnasia, the written course of studies is closely followed in all its departments, while in the royal colleges it is but partially carried out. That in the former, all branches

are deemed worthy of attention, while in the latter, in practice, some are treated as if they were not appropriate parts of a regular course of studies. The Prussian minister asserts, very justly, that four hours every morning, and two hours in the afternoon, four times a week, may be passed in a well ventilated school room, without injury to health. The condition in regard to ventilation is, however, essential to the truth of the proposition; it is easily realized in the gymnasia, on account of the small number constituting each class. I found, in fact, generally, but little objection to the arrangements, in this respect, in these institutions.

I had reason to remark, in the city gymnasia of Prussia, in general, that the appearance of the upper classes betokened a higher state of health than that of the lower, which would not have been the case had they been over worked. The mental labor, on the part of the student, indicated by thirty-two hours per week spent in school, is less than it would be from the same time in an English grammar school, or in one of our own establishments of the same grade, from the mode of teaching. Much of the instruction is communicated by conversation and by lecture, during the school hours, which are thus devoted to acquiring knowledge as well as to reciting what has been learned by study at other times. The school boards are requested not to allow this time of thirty-two hours per week to be exceeded, and a general plan for the distribution of time, which will be given below, is appended to the instructions. This plan, however, may be modified according to the circumstances of the institution to which it is to be adapted, preserving, however, the number of hours devoted to religious instruction, to the languages and mathematics, as cardinal points in the system. It is deemed unnecessary to begin the French earlier than in the third class, which would postpone it as late as thirteen years of age. Natural history may be substituted for physics in the second class, and a general

PLAN OF STUDIES ARRANGED FOR THE GYMNASIA OF PRUSSIA BY THE MINISTRY OF PUBLIC INSTRUCTION, OCTOBER 24TH, 1837.

SUBJECTS OF STUDY, &c.	NUMBER OF HOURS PER WEEK.					
	Prima, or highest class.	Secunda.	Tertia.	Quarta.	Quinta.	Sexta.
Latin,	8	10	10	10	10	10
Greek,	6	6	6	6		
German,	2	2	2	2	4	4
French,	2	2	2			6
Religious Instruction,	2	2	2	2	2	2
Mathematics,	4	4	3	3		14
Arithmetic and Elements of Form,					4	4
Physics,	2	1				3
Philosophy,	2					2
History and Geography,	2	3	3	2	3	3
Natural History,			2	2	2	2
Drawing,				2	2	2
Writing,				1	3	3
Vocal Music,			2	2	2	2
	30	30	32	32	32	32
Hebrew for the future Theologians,	2	2				

review of that branch, as studied in the previous years, is recommended. Drawing and vocal music are intended to be carried so far as that the pupil may follow them to advantage if his tastes incline that way.

The ministry recommends that where several hours per week are devoted to a subject, more than one each day should be given to it, so as to concentrate the attention upon a few branches every day.

5. *Study out of school hours.* On this subject the ministry remarks, that while it is highly important that the pupil should have preparation to make, requiring the exercise of his own resources, it is not less so that the amount of private study should not be carried to an injurious extent. The regulations, therefore, provide that at the beginning of each term there shall be a conference of the teachers, to determine the due amount of such work in the different classes, in detail. Every teacher should keep a book, in which the exercises actually given are accurately noted, so that the director may see at any time how far the decisions of the conference have been conformed to. The written exercises of the pupils must be regularly corrected by the teachers, and at least once a month they must review the exercise books, to ascertain the progress and the propriety of the exercises. German and Latin compositions are to be especially attended to. Themes on subjects with which the pupils are not acquainted, so that they must labor both for the matter and language, are forbidden. The teacher should not only select subjects known to the pupils for these exercises, but should also explain the manner in which he expects them to be treated.

6. *Duration of the courses.* The six classes should, according to rule, be passed through in nine years: the three lower, each, in one year, and the three higher, each, in two years; thus a pupil entering at ten would leave the gymnasium at nineteen. The provincial school board may determine the period of the year for the examinations for passing from class to class. In the gymnasia, where the classes are subdivided on account of numbers, and the pupils pass from one section to another at the end of six months, the arrangement is permitted to be continued.

Superior excellence in a few departments is not to warrant the promotion of the pupil to a higher class; he must be reasonably proficient in all.

7. *Examination for the university.* The regulations of 1834, on this subject, are confirmed by the present; certain erroneous constructions, which have been put upon the former, being pointed out. The first of these is, the supposition that the amount which the pupils are able to go over, during the time fixed for examination, determines the character of their certificate of capacity, while, on the contrary, this is given for the general knowledge of the subjects which they show. The fact that this examination requires a previous attendance of two years in the first class, is considered as indicating positively that the course of that class can not be intended to drill for the examination. The next refers to the specific direction in regard to the extent of examination on the different subjects, which being intended as a general guide to the examiners, has been misconstrued so far as to be supposed to furnish teachers who are preparing pupils the means of imparting the least amount of knowledge consistent with their passing. The ministry considers that the qualifications for the final examination have stood the test of experience, having been found not too high, and calculated to promote sound instruction and not hasty preparation. As, however, the excitement of these examinations appears to act injuriously on certain temperaments, the ministry authorizes the examining commissions to reduce the viva voce parts of the examination, in cases where they see cause to do so. The

ministry declines omitting the examination on the course of religious instruction.

8. *Supposed defects of teachers, &c.* The ministry states, as the remark of many intelligent persons, that while so much progress has been made within the last twenty years in the elementary schools, many of the teachers of the gymnasia, neglecting the progress of the science of teaching, still follow the old routine methods; that the teachers overrate the importance of their special branches, and thus destroy the harmony of the system; that they imitate the style of lecturing of the university professors, which renders their explanations ill adapted to the age and state of progress of their pupils, and when, in consequence, their pupils get on slowly, instead of seeing in this fact the necessity for a change of method, they charge the fault upon the classes. The ministry remarks that it has not the means of judging personally whether such criticisms are well founded or not, but that the provincial school boards, to whom they have been submitted, are of opinion that, in general, they are too severe. They are made public, however, that the teachers of the gymnasia may reflect upon them.

No specific method of instruction, it is remarked, applicable to all varieties of age, preparation, and subjects of study, can be pointed out. Every teacher should observe, closely, the results of his instruction, and adopt freely the advice or example of teachers of known ability in their art. The directors of gymnasia are especially enjoined to visit the classes of their teachers frequently, and to make such suggestions as may seem to be required; they are further expected to set an example themselves of thorough teaching. The ministry considers that the system of class teachers, already described, facilitates the course of observation recommended, by giving the teacher a thorough acquaintance with all the members of his class. The importance of making the science of teaching one of observation is thus directly inculcated.

The probation of a year, required by the decree of September 26th, 1836, before the admission of a teacher to full standing, being intended to prevent the admission of incompetent teachers, the provincial school boards are enjoined to give effect to the provision, by promoting to the situations of ordinary or class teachers (*ordinarii*.) those only who have shown decided capability in their art. The ministry promises to give such an extension to the normal schools for teachers of gymnasia, as shall insure an adequate supply from them.

The provincial boards are enjoined to see that suitable books are provided for the gymnasia, and to attend to regulating the details of the programmes of the different classes. This authority obviously leaves the most essential points of instruction within their power.

9. *Physical education.* On this subject, the document from the ministry states that representations have been made from many of the directors and teachers of gymnasia, that physical education should be introduced as an essential part of their systems. The necessity for due physical development is admitted; but it is argued, that in the gymnasia which receive day scholars alone, an attention to it forms no part of the duty of the teacher, who is merely bound to furnish the requisite time for recreation, and to take care that the health of the pupils is not injured during the hours of recitation by causes depending upon the school. In the boarding gymnasia the case is admitted to be different. A continuance of gymnastic exercises in these establishments, when they have been tried and found beneficial, is allowed, but the compulsory attendance of day scholars upon them is not permitted. When regular gymnastic exercises are introduced, it is made the duty of the

school board to see that a proper teacher is provided, and the exercises must be conducted under charge of the director of the institution.

I confess, that the idea of leaving the physical education of children entirely to their parents, especially in the cities and towns where the day gymnasia are usually established, seems to me very unwise; particularly so in Prussia, where all else is regulated, and where the youth are always glad to engage in gymnastic exercises, when the means are furnished to them.

10. *Religious education.* It is enjoined that this contain the whole doctrine of Christian faith, and that the instruction be given according to a regular plan.

The provincial authorities are charged with the communication of the foregoing regulations to the directors and teachers of the gymnasia, and with the superintendence of their execution.

Each instructor manages his class in his own way, subject to the advice of the director, and hence, of course, there is considerable variety. Harsh punishments, and personal violence, are discountenanced in all the classes. Appeals to the moral sentiments and feelings, and admonitions, are the favorite methods of discipline. I nowhere saw the discipline in better condition than in these schools, the youth of the upper class, especially, going through their duties without the necessity for more than occasional admonition, and exhibiting the decorum of gentlemen in whatever situation I met them. The director is the supreme resort when a teacher fails in being able to produce proper conduct on the part of a pupil, and he may dismiss from the institution. This, however, is rarely necessary.

The means of securing attention to study do not differ from those in other countries, and already often alluded to. The system of excitement is carried to a far less extent, in general, than in the French colleges. Emulation is encouraged, but not stimulated into ambition. In the lower classes, the pupils change places during the daily recitations; afterward, they are arranged by monthly trials of composition, and at the examinations; and in the higher classes, from the same compositions, and from the results of their marks for daily recitation, and at the half yearly examinations. Prizes are not given as a general rule, though there are some special ones in certain gymnasia.

This outline of the system of the gymnasia, as regulated by the central authority, requires, to complete it, some account of the regulations for the final examination prior to passing to the university (*abiturientenprüfung*;) and of the means of providing teachers. The regulations for the final examination occupy fifty sections, and enter into very minute details; it will be sufficient for the present purpose to present an abstract of the more important of them under the following heads: 1. The persons to be examined, the object, place, and time of the examination. 2. The authorities by whom, and under whose direction, the examination is to be conducted. 3. The character and subjects of the examination. 4. The kind of certificate obtained on passing the examination satisfactorily, and the privileges attached to it.

1. *The persons to be examined, &c.* Those who intend to embrace one of the professions requiring a course of three or four years at a university, must, before matriculating at the university, pass the ordeal of this examination; the object being to ascertain whether the candidate has made himself duly master of the subjects required for successful entrance upon his university career. The examination must be made in a regular gymnasium, and in some part of the last two months of the scholastic year.

To be admitted to the examination, a pupil of a gymnasium must

have been in its first class at least three terms of half a year each, except in cases where pupils have especially distinguished themselves during a year in this class. Three months' notice of their intention to stand this examination is to be given by the pupils to the director of the gymnasium, who advises with them on their intention, but has no right to prevent any pupil of three terms' standing in the first class from coming forward.

Persons who are educated in private undergo this same examination in any gymnasium which their parents may select. They are required to present beforehand the certificate of their masters as to moral conduct and proficiency, and are examined at a different time from the regular students.

2. *By whom the examination is conducted.* There is a committee for each gymnasium, consisting of the director, the masters who have charge of the higher classes, a member of the ecclesiastical authority of the place, and a member of the provincial consistory. This latter member presides, and his appointment must be approved by the ministry of public instruction. The ecclesiastical member must be approved by the provincial consistory. Besides these, there is a royal commission appointed by the ministry, and consisting of professors of the university and others, who are present as inspectors at the examination. The teachers of the gymnasium and the local authorities of the school are also present at the oral examinations.

3. *Character and subjects of examination.* The examinations are of two kinds, written and oral. The subjects are, the German, Latin, Greek, and French languages,* for students in general, and in addition, the Hebrew for those who intend to study theology. Religion, history, and geography, mathematics, physics, natural history, and the elements of mental philosophy. The subjects of the written examination are chosen by the royal commissary present, from a list furnished by the director of the gymnasium. These subjects must be such as have never been treated specially in the class-room, but not yet beyond the sphere of instruction of the pupils. All the candidates receive the same subjects for composition, which are given out at the beginning of the examination. The candidates are assembled in one of the halls of the gymnasium, and remain there during the period allotted for their exercises under the charge of one or other of the examining teachers, who relieve each other. The only books allowed them are dictionaries and mathematical tables. The written exercises consist, first, in a German prose composition, the object of which is to discern the degree of intellectual development, and the style of composition of the candidate. Second: of a Latin extempore† and a Latin composition on some subject which has been treated in the course, the special reference in this exercise being to the correctness of the style. Third: a translation from a Greek author, which has not been read in the course, and from Latin into Greek. Fourth: a translation from the German into the French. Fifth: the solution of two questions in geometry, and of two in analysis, taken from the courses in those subjects. Candidates who desire it, may be examined further than is required for passing.

Those who intend to study theology or philology, translate a portion of one of the historical books of the Old Testament, or a psalm, into Latin, adding a grammatical analysis. The time allowed for the several written exercises is as follows: For the German, five hours; Latin composition, five hours; Latin extempore, one hour; Greek translation,

* In the grand duchy of Posen, the Polish language is also one of the subjects.

† An exercise in which the master speaks in German to the pupil, who must render the German into Latin, in writing.

three hours; translation from Latin into Greek, two hours; French composition, four hours; mathematical exercises, five hours; Hebrew exercises, when required, two hours. Four days are allowed for the examination in these subjects, and they must not immediately follow each other. The viva voce examination is conducted by the masters who have given instruction in the first class on the subjects of examination, unless the royal commissary directs otherwise. The subjects are, first, the general grammar and prosody of the German language, the chief epochs of national history and literature, and the national classics. Second: the translation and analysis of extracts from Cicero, Sallust, Livy, Virgil, and Horace; the ability of the candidates to render the author with judgment and taste being put to the test, as well as their grammatical and archeological acquirements; parts of the examination are conducted in the Latin language. Third: the translation and analysis of Greek prose and of portions of Homer, with questions upon Greek grammar, Grecian history, arts, and mythology. Fourth: translations from the French classics, during which an opportunity is given to the pupil to show how far he can speak the language. Fifth: questions upon the Christian doctrines, dogmas and morals, the principal epochs in the history of the Christian church, and the Bible. Sixth: arithmetic, the elements of algebra and geometry, the binomial theorem, simple and quadratic equations, logarithms and plane trigonometry. Seventh: in history and geography, on ancient history, especially that of Greece and Rome, and modern history, especially that of the country, on physical, mathematical, and political geography. Eighth: in natural history, on the general classification of its subjects. Ninth: in such portions of physics as can be treated by elementary mathematics, and on the laws of heat, light, magnetism, and electricity. Tenth: on the elements of moral philosophy, psychology, and logic. The future theological student must, besides, translate and analyze a portion of one of the historical books of the Old Testament.

4. *The kind of certificate obtained, and the privileges attached to it.* When the examination is closed, the board already alluded to as conducting and superintending it, deliberates upon the notes which have been taken during its course, each member having a vote. Those students who are deemed to have passed a satisfactory examination, receive a certificate called a "certificate of maturity," (*maturitäts-zeugniss*,) the others are remanded to their class, and may present themselves, after an interval of six months, for another examination, unless they are deemed entirely incompetent to continue a literary career. Proficiency in all the subjects of examination is, in general, required to entitle a candidate to a certificate, but exception is sometimes made in favor of those who show great attainments in the languages or mathematics; and in the case of students of a somewhat advanced age, the direct bearing of the different subjects upon the profession which they intend to embrace is considered. The daily records of the class-rooms are presented by the director of the gymnasium to the examiners, as showing the character of the candidates in regard to progress and conduct, these points being specially noted in the certificate. The certificate of maturity contains, besides, the name and address of the pupil, and of his parent or guardian; the time during which he has been at the gymnasium, and in its first class; the conduct of the pupil toward his fellows and masters, and his moral deportment in general; his character for industry, and his acquirements, as shown at the examination, specifying the result in each branch, and adding a statement from the masters of drawing and music of his proficiency in their respective departments; the studies which he proposes to prosecute at the university,

and to commence which he leaves the gymnasium. These certificates are delivered in an assemblage of the students of the gymnasium with suitable remarks. The certificate of maturity is necessary to enable a youth to be matriculated in either of the faculties of theology, law, medicine, and philology, in one of the national universities, to be admitted to examination for an academic degree, to be appointed to office in state or church, or to obtain one of the royal bursaries at the universities. Special exception in regard to matriculation may be made by authority of the minister of public instruction. Students who have not passed a satisfactory examination, and whose parents demand it, are entitled to a certificate, stating the branches in which they are deficient; they may enter the university with this, and are registered accordingly. This registry enables them, if they subsequently obtain a certificate of maturity, and the special permission of the minister of public instruction, to have their matriculation dated from the time of inscription. Pupils who have passed through the third class of a gymnasium are entitled to claim one year of voluntary military service, provided they report themselves at a specified time during their twentieth year.

There are two kinds of schools devoted to the preparation of teachers for the *gymnasias*, called respectively philological and pedagogical seminaries, (*philologische seminare*, *pädagogische seminare*.) One of the first kind is attached to the universities of Berlin, Bonn, Breslaw, Halle, Königsberg, and Greifswalde, and one of the second is placed at Berlin, Stettin, Breslaw, Halle, Königsberg, and Münster. Besides these, there is a seminary for teachers of natural philosophy and the natural sciences, at Bonn.

FREDERICK WILLIAM GYMNASIUM OF BERLIN.

This institution dates from 1797, and was at first an appendage to the "real school" of Mr. Hecker. It is now a royal institution, and is independent of the real school, except so far that it has the same director, and that the preparatory classes are in the real school, in which, or in other equivalent schools, the pupils are taught until ten years of age. The qualifications for admission are those contained in the general account of the *gymnasias*. This gymnasium had, in 1837, four hundred and thirty-seven pupils, divided into six classes, and instructed by fourteen teachers and six assistants. The second and third classes are subdivided into two parts, called upper and lower, pursuing different courses, and both divisions of the third class are again subdivided into two others, for the convenience of instruction. The course in each class occupies a year, except in the first, which is of two years. Pupils who enter in the lowest class, and go regularly through the studies, will thus remain nine years in the gymnasium. The numbers of the several classes in 1837 were, in the first, fifty-four; in the upper second, thirty-two; lower second, forty-seven; upper third division, first, or A, thirty-six; second division, or B, thirty-six; lower third, division first, or A, thirty-eight; division second, or B, thirty-two; fourth class, fifty-five; fifth, fifty-seven; and sixth, fifty. Each division averages, therefore, nearly forty-four pupils, who are at one time under the charge of one teacher. One hundred and eight were admitted during the year, and the same number left the gymnasium; of these, twenty-one received the certificate of maturity to pass to the university, viz., ten who intend to study law, three medicine, five theology, one theology and philology, one philosophy, and one political economy, finance, &c., (*cameralistic*.) Of these all but five were two years in the first class; out of this number two were two years and a half in the first class, and three more had been in the gymnasium less than two years, having entered it in the first class. The average age at leaving the gymnasium was nearly nineteen years, and the greatest and least, respectively, twenty-two and between sixteen and seventeen years. It appears, thus, that on the average, the pupils actually enter at ten, and remain nine years, as required by rule.

The subjects of instruction are Latin, Greek, German, French, religious instruc-

tion, mathematics, (including arithmetic, algebra, and geometry,) natural philosophy and natural history, history, geography, writing, drawing, vocal music, and Hebrew for theologians.

The numbers attached to the names of the different classes, in the following programme, show the number of hours of study per week in the regular branches in which the division of classes takes place. In like manner, the numbers attached to the several subjects of study show how many hours are occupied per week in each of the subjects by the several classes.

SIXTH CLASS, THIRTY HOURS.

Latin. Inflections of nouns, &c. Comparisons. Conjugation of the indicative moods of regular and of some irregular verbs. Translation from Blume's elementary book. Exercises from Blume. Extemporalia. Ten hours.

German. Etymology and syntax. Exercises in writing upon subjects previously narrated. Exercises in orthography, reading, and declaiming. Four hours.

French. Etymology, to include the auxiliary verbs, in Herrmann's grammar. Oral and written exercises. Reading and translation. Exercises on the rules from the grammar. Three hours.

Religion. Bible history of the Old Testament. Committing to memory selected verses. Two hours.

Geography. Delineation of the outlines of Europe, Africa, Asia, and America, from determinate points given. Divisions of the countries, with their principal cities, rivers, and mountains. Two hours.

Arithmetic. The four ground rules, with denominate whole numbers. Their applications. Four hours.

Writing. Elements of round and running hand. Dictation. Writing from copy slips. Three hours.

Drawing. Exercises in drawing lines. Two hours.

FIFTH CLASS, TWENTY-NINE HOURS.

Latin. Etymology. Use of the prepositions. The accusative before an infinitive, practiced orally and in writing, and extempore, and in exercises. Translation from Blume's reader. Ten hours.

German. Parsing, reading, and declamation. Exercises on narrations. Four hours.

French. Etymology, by oral and written exercises. Easter stories from Herrmann's reader. Three hours.

Religion. Explanation of the gospels, according to St. Matthew and St. Luke. Committing to memory the principal facts. Two hours.

Geography. Review of the last year's course. Rivers and mountains of Europe, and chief towns, in connection. Two hours.

Arithmetic. Review of the preceding. Fractions. Four hours.

Writing. Running hand from copy slips. Two hours.

Drawing. Drawing from bodies, terminated by planes and straight lines. Two hours.

FOURTH CLASS, TWENTY-EIGHT HOURS.

Latin. Review of etymology. The principal rules enforced by oral and written exercises and extemporalia. Translation from Jacob's reader and Corn. Nepos. Ten hours.

German. Compositions on subjects previously read. Declamation. Reading from Kalisch's reader. Parsing. Three hours.

French. Review of etymology. Irregular verbs. Reciprocal verbs. Anecdotes and narrations from Herrmann's grammar, and committing the principal to memory. Two hours.

Religion. Gospel, according to St. Matthew, explained. Verses and psalms committed to memory. Two hours.

Geography. Political geography of Germany, and of the rest of Europe. Review of the geography of the other parts of the world. Three hours.

Arithmetic. Review of fractions. Simple and compound proportion. Partnership. Simple interest. Three hours.

Geometry. Knowledge of forms, treated inductively. One hour.

Writing. Running hand, from copy slips. Two hours.

Drawing. From bodies bounded by curved lines. Two hours.

LOWER THIRD CLASS, THIRTY HOURS.

Latin. Syntax. Rules of cases from Zumpt. Exercises and extemporalia. Inflections formerly learned reviewed. Cornelius Nepos. Eight hours.

Greek. Etymology, from Buttman's grammar to regular verbs, included. Translation from Greek into German from Jacob's, from German into Greek from Hess's exercises. Six hours.

German. Compositions in narration and description. Declamation. Two hours.

French. Repetition of inflections, and exercises by extemporalia and in writing. Translation of the fables from Herrmann's reading book, 2d course. Two hours.

Religion. Morals, and Christian faith. Two hours.

Geography. Physical geography. Europe and the other parts of the world. Two hours.

History. General view of ancient and modern history. Two hours.

Mathematics. Legendre's geometry, book 1. Decimals. Algebra. Square and cube root. Four hours.

Drawing. Introduction to landscape drawing. Two hours.

UPPER THIRD CLASS, THIRTY HOURS.

Latin. Division I. Syntax from Zumpt. Review of the preceding course. Oral exercises in construction of sentences. Written exercises and extemporalia. Cæsar Bell. Gall

books 1, 2, and 7, in part. Ovid's *Metamorphoses*, extracts from books 7 and 8. *Prosody*, rules from Zumpt. Ten hours.

Greek. Division 1. Etymology, from Buttman's grammar. Oral and written exercises and extemporalia. Jacob's reader. Six hours.

German. Examination of exercises on historical subjects. Poetical selections for declamation. Two hours.

French. Exercises in translation. Written exercises. Extemporalia. Two hours.

Religion. Principal passages from the gospels gone over. General view of the Old Testament writings. Two hours.

History and Geography. Roman history, from the Punic Wars to the destruction of the western empire. History of the middle ages, three hours. Review of the five general divisions of the world, one hour. Four hours.

Mathematics. Geometry. Legendre, books 1 and 2, and part of 3. Algebra, with exercises from Meyer Hirsch. Four hours.

LOWER SECOND CLASS, THIRTY-ONE HOURS.

Latin. Extracts from Livy and Caesar de Bell. Civ. Review of Bell. Gall., books 2 and 3. Syntax. Exercises and extemporalia. Committing to memory exercises from Livy and Caesar. Ovid's *Metamorphoses*, books 11 to 14. Eight hours.

Greek. Homer's *Odys.*, 11, 12, 13, and 14. Exercises on the dialects. Xenophon's *Anab.* 1, 2, and part of 3. Excerpts from the grammar reviewed. Exercises and extemporalia. Syntax. Six hours.

Hebrew. Grammar, ending with irregular verbs. Easier parts of historical books of Scripture translated. Vocabulary learned by rote. Exercises on regular and irregular verbs out of the recitation room. Two hours.

German. Correction of written exercises and essays. Exercises on delivery. Two hours.

French. Voltaire's *Charles XII.* Exercises and extemporalia. Two hours.

Religion. Explanation of the principal parts of the Epistles of St. Paul, with historical sketches, and a view of the life of early Christian communities. Two hours.

History. Roman history, from the Punic Wars. History of the middle ages concluded. General view of history. Three hours.

Mathematics. Geometry to proportions and simple figures. Elements of algebra. Logarithms. Four hours.

Natural History. Mineralogy. Botany, especially of native plants. Two hours.

UPPER SECOND CLASS, THIRTY-TWO HOURS.

Latin. Cicero's *Orations*, pro. Rosc. Amer., de Amic., de Senectute. Livy, books 22 to 25, inclusive. Virgil's *Æneid*, books 1 and 2. Some eclogues and excerpts from *Georgics*. Exercises and extemporalia. Nine hours.

Greek. Homer's *Iliad*, books 4 to 11, inclusive. Arrian *Alex. expedition*, books 1 and 2. Buttman's grammar, with exercises and extemporalia. 8 x hours.

Hebrew. Books of Judges and of Ruth, with exercises of syntax. Easy exercises, and committing vocabulary to memory out of the class-room. Two hours.

German. Essays. Delivery. Two hours.

French. Excerpts from Herrmann and Brückner's manual of the more recent French literature. Two hours.

Religion. Christian faith and morals. Two hours.

History. Review of ancient history and geography, using the Latin language. Three hours.

Mathematics. Arithmetical geometry and plane trigonometry. Algebraic exercises. Polygons. Stereometry. Simple and quadratic equations. Four hours.

Physics. General physics. Electricity and magnetism. Two hours.

FIRST CLASS, THIRTY-ONE HOURS.

Latin. Horace's *Odes*, books 3 and 4. Cicero against Verres. Tacitus, *Annals*, books 11 and 12, and extracts from 3 to 6. Cicero, *Tusc. quest.* Extempore translations from German into Latin. Exercises. Declamation. Eight hours.

Greek. Homer's *Iliad*, book 16. *Odyssey*, books 9 to 16, inclusive. Hippas Major, *Charmides*, and *Gorgias* of Plato, (excerpts.) Sophocles' *Edip. tyr.* and *Antigone*. Grammatical exercises. Buttman's grammar. Six hours.

Hebrew. Second book of Kings. Genesis. Psalms, 61 to 100. Grammatical criticisms of historical excerpts, or of psalms, as an exercise at home. Two hours.

German. Criticism of compositions. General grammar, and history of the German grammar and literature. One hour.

French. Selections from Scribe and Delavigne. Exercises and extemporalia. Two hours.

Religion. History of the Christian church, to the times of Gregory VII. Two hours.

History. Modern history, and review. Three hours.

Mathematics. Plane trigonometry and application of algebra to geometry. Algebra. Mensuration and conic sections. Binomial theorem. Exponential and trigon. functions. Four hours.

Physics. Physical geography. Mechanics. Two hours.

Philosophy. Propædæutics. Logic. One hour.

There are five classes for vocal music, the fifth receiving two hours of instruction in musical notation and singing by ear. The fourth, time and cliffs, &c. Exercises in the natural scale, and harmony. Songs and chorals with one part. The third, two hours, formation of the scale of sharps, running the gamut with difficult intervals, combined with the practical exercises of the last class. The second, two hours, repetition of tones; sharps, and flats. Formation of the scale of flats. Exercises of songs and chorals, in two parts. The first class is an application of what has been learned, as well as a continuation of the science and art, and all the pupils do not, of course, take part in this stage of the instruction. The course is of four hours per week, two for soprano and alto, one for tenor and bass, and one for the union of the four parts. The proficiency is indicated by the fact, that the pupils perform very creditably such compositions as Haydn's "Creation" and Handel's "Messiah."

The extemporalia spoken of in the courses of language, consist of written translations made on the spot by the pupils into a foreign language, of sentences spoken in the vernacular by the teacher. These sentences are, of course, adapted to the progress of the pupil, and are prepared beforehand by the teacher who renders them, especially in the early parts of the course, the application of the rules of grammar on which the pupil is engaged, or of peculiarities of idiom to which his attention is called.

In the classical course, the oral and written exercises are varied in their relative proportions to each other. The translation from Latin or Greek into German, and vice versa, the grammatical exercises, Latin compositions or essays, the extemporalia before explained, the practice in versification, &c., are varied in amount in the different classes, according to the views of the instructor.

One characteristic difference between the classical instruction in the higher classes and in those of similar schools in England and our country, is that, in general, it supposes the grammatical minutiae to have been fully impressed in the lower classes, and discusses philological questions, varieties of reading and collateral subjects of antiquities, history, biography, and geography. The students receive much oral instruction, which they are required to record. The same is the practice to even a greater extent in the other departments of instruction, and the students thus acquire a facility in taking notes which they turn to good account in the university lectures, and which strikes a stranger with surprise on first witnessing it.

Most of the pupils in this class of schools begin their classical course at nine or ten years of age, and yet, judging by the progress shown in the programme of the first class, and by the scholars which the universities of northern Germany turn out, and which are, in fact, formed in the gymnasia, the proficiency is all that can be desired. It is what a youth of nineteen issuing from one of our colleges would be proud of, and clearly proves that the classics are not begun too late.

The mother tongue and French are both taught in these institutions, in combination with the classical studies. These languages are not merely entered upon the programme, but are actually more or less thoroughly taught, according to the time which is allotted and the skill of the teacher. The course of German would seem calculated to make both writers and speakers, and, probably, if the demand for the latter were equal to that of the former, this would prove true in the latter case, as it does in the former.

The religious characteristic of these schools is a striking one, and important in its effects. The Bible is taught rather than a particular creed, though from the fact that the pupils are nearly all of one creed, this forbearance is not essential, and is not always exercised. The separation of religions from other instruction can but have a most injurious tendency, and their connection, as in these schools, on the contrary, a happy influence. Religious knowledge is classed with the sciences in the formal division of the subjects of study.

The courses of physics of the Frederick William gymnasium are exceedingly well calculated to fulfill their object, to give general ideas of natural phenomena, without going into what may be considered technical minutiae; in the latter school physics is connected with an excellent course of physical geography. It seems to me doubtful whether, in the natural history course, more than a general outline of the subject, is necessary, with the prosecution, practically, of such branches as the locality of the institution may render applicable for improving the habits of observation and discrimination. The scientific details of the different branches belong rather to special purposes of study than to general education. The experience of these institutions may, however, be appealed to as proving the entire compatibility of such instruction with an otherwise sound system, and the entire possibility of accomplishing it without neglecting other more important branches.

Drawing and vocal music, which form parts of the regular courses of all these institutions, have not yet found their way into the systems of other nations on the same footing with the regular studies. As a part of physical training, they are important, and as offering a relief from severer pursuits, further recommend themselves in this connection.

The Frederick William Gymnasium is regarded by Dr. Bache, as a fair specimen of this class of schools in Prussia; in the organization and instruction of which a good degree of liberty is tolerated by the government, to enable them the better to meet the peculiar circumstances of each province, and the peculiar views of each director.

The Royal Real School, and City Trade School of Berlin, furnish a course of instruction of the same general value for mental discipline, but better calculated for that class of pupils who are destined in life, not for what are designated as the learned profession, but for tradesmen and mechanics. There is less of verbal knowledge but more of mathematics and their application to the arts; and the whole is so arranged as to facilitate the acquisition of those mental habits which are favorable to the highest practical success.

ROYAL REAL SCHOOL OF BERLIN.

The Royal Real School of Berlin was founded as early as 1747, by Counsellor Hecker. At the period in which this school was founded, Latin and Greek were the exclusive objects of study in the learned schools, and the avowed purpose of this establishment was that "not mere words should be taught to the pupils, but realities, explanations being made to them from nature, from models and plans, and of subjects calculated to be useful in after-life." Hence the school was called a "real school," and preserves this name, indicative of the great educational reform which it was intended to promote, and the success of which has been, though slow, most certain.

The successor of Hecker, in 1769, divided this flourishing school into three departments, the *pedagogium*, or learned school, the school of arts, and the German school: the whole establishment still retaining the title of real school. The first named department was subsequently separated from the others, constituting the Frederick William gymnasium; the school of arts, and the German, or elementary school, remain combined under the title of the royal real school. The same director, however, still presides over the gymnasium and the real school.

The question has been much agitated, whether the modern languages should be considered in these schools as the substitutes for the ancient in intellectual education, or whether mathematics and its kindred branches should be regarded in this light. Whether the original principle of the "realities" on which the schools were founded, was to be adhered to, or the still older of verbal knowledge, only with a change of languages, to be substituted for it. In this school the languages will be found at present to occupy a large share of attention, while in the similar institution, a description of which follows this, the sciences have the preponderance.

In the royal real school the branches of instruction are—religion, Latin, French, English, German, physics, natural history, chemistry, history, geography, drawing, writing, and vocal music. The Latin is retained as practically useful in some branches of trade, as in pharmacy, as aiding in the nomenclature of natural history, and as preventing a separation in the classes of this school and that of the gymnasium, which would debar the pupils from passing from the former to the latter in the upper classes. It must be admitted that, for all purposes but the last, it occupies an unnecessary degree of attention, especially in the middle classes.

The following table shows the distribution of time among the courses. There are seven classes in numerical order, but ten, in fact, the third, fourth, and fifth being divided into two; the lower fourth is again, on account of its numbers, subdivided into two parallel sections. Of these, the seventh, sixth, and fifth are elementary classes, the pupils entering the seventh at between five and seven years of age. In the annexed table the number of hours of recitation per week of each class in the several subjects is stated, and the vertical column separating the elementary classes from the others, contains the sum of the hours devoted to each branch in the higher classes, excluding the lower section of the fourth class, which has not a distinct course from that of the other division.

TABLE SHOWING THE NUMBER OF HOURS OF RECITATION PER WEEK, OF EACH CLASS, IN THE SUBJECTS TAUGHT IN THE ROYAL REAL SCHOOL OF BERLIN.

SUBJECTS OF STUDY.	Sum of the hours in the seven upper classes.							Proportion of other studies to German in the					
	First Class.	Second Class.	Third Class, A.	Third Class, B.	Fourth Class, A.	Fourth Class, B. I. } Fourth Class, B. II. }	Fifth Class, A.	Fifth Class, B.	Sixth Class.	Seventh Class.	Royal Real School.	First six classes of the Fred'k. Wm. Gymn.	In all the classes of the Fred'k. Wm. Gymn.
Latin,	4	4	4	5	6	5	6	28			1.4	2.9	3
French,	4	4	4	3	3	4	4	22	4	5	1.1	0.7	0.9
English,	2	2	2					6			0.3		
German,	3	3	3	4	3	4	4	20	8	8	1.0	0.8	1.0
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Religion,	2	2	2	2	2	2	2	12	2	2	0.6	0.6	0.8
Mathematics,*	6	6	5	6	7	6	4	35	4	3	1.7	1.1	1.6
Natural History, ..	3	2	2	2				9	8	6	0.4	0.1+	0.1
Physics,	2	2	2	2	2			8			0.4	0.2+	0.2
Chemistry,	2	2	2	2	2			8			0.4		
Geography,				3	3	3	3	9	2	2	0.4	0.5	0.5
History,	3	3	3	2	2	2	2	15	2	2	0.7	0.3	0.7
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Drawing,	2	2	2	2	2	2	2	12			0.6	0.4	0.4
Writing,				2	2	2	2	4	4	6	0.2	0.3	0.3
Singing,	2	4	3	2	2	2	2	15		8	0.7	0.6	0.6
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Total,	36	36	35	35	32	32	32		26	26	26	26	

Pupils who enter this school between five and seven years of age, and go regularly through the elementary classes, are prepared at ten to pass to its higher classes, or to enter the lowest of the gymnasium. It is thus after the fifth class that a comparison of the two institutions must begin. The studies of the real school proper, and of the gymnasium, have exactly the same elementary basis, and they remain so far parallel to each other that a pupil, by taking extra instruction in Greek, may pass from the lower third class of the former to the lower third of the latter. This fact alone is sufficient to show that the real schools must be institutions for secondary instruction, since the pupils have yet three classes to pass through after reaching the point just referred to. It serves also to separate the real schools from the higher burgher schools, since the extreme limit of the courses of the latter, with the same assistance in regard to Greek, only enables the pupil to reach the lower third class of the gymnasium. In general, a pupil would terminate his studies in the real school at between sixteen and eighteen years of age. The difference between the subjects of instruction in the real school and the Frederick William gymnasium, consists in the omission in the former of Greek, Hebrew, and philosophy, and the introduction of English and chemistry. The relative proportions of time occupied in the same subjects in the two schools, will be seen by comparing the two columns next to the right of the numbers for the seventh class, in the table just given. The first of these columns contains the proportion of the number of hours per week devoted to the different subjects in the six classes of the real school above the elementary, the number of hours devoted to the German being taken as unity; and the second, the same proportion for six classes of the gymnasium, beginning with the lowest, the same number of hours being taken as the unit, as in the preceding column. To bring the natural history and physics into comparison, I have taken the numbers for the

* Including arithmetic, geometry, algebra, and trigonometry.

† These numbers include the entire course.

upper classes of the gymnasium in which these branches are taught. Of the courses common to the two schools, those to which nearly equal attention is paid in both institutions, are—the religious instruction, the German, geography and history, writing, and vocal music. The French, mathematics, physics, and natural history, predominate in the real school, the Latin in the gymnasium. The effect of reckoning the first, second, and upper third classes of the gymnasium, does not materially change the proportionate numbers of the courses which are common to the two schools, except as to Latin and mathematics. To show this, the column on the extreme right of the table is introduced, containing the proportions for all the nine classes of the Frederick William gymnasium.

There were, in 1838, five hundred and ten pupils in this real school, under the charge of fourteen regular or class masters, teaching several subjects in the lower classes, and of six other teachers. Each of the eleven class divisions thus averages about forty-six, who are under the charge of one teacher at a time.

The elementary course in the real school is similar to that described in the burgher schools, beginning with the phonic method of reading, the explanations of all the words and sentences being required at the same time that the mechanical part of reading is learned. Written and mental arithmetic are taught together in the lowest class. The religious instruction consists of Bible stories adapted to their age; and verses are committed to improve the memory of words. The exercises of induction are practiced, but in a way not equal to that with objects, introduced by Dr. Mayo in England. Some of the pupils are able to enter the gymnasium after going through the two lowest classes.

In regard to the real classes proper, as I propose to enter into the particulars of the course of study of the trade school, I shall here merely make a few remarks upon two of the branches studied in them, namely, French and drawing. The remarks in regard to the French will serve to show how great a latitude a teacher is allowed in the arrangement of his methods, the result of which is, that those who have talent are interested in improving their art by observation and experiment. The French teacher to whom I allude had been able to secure the speaking, as well as the reading, of French from his pupils. From the very beginning of the course this had been a point attended to, and translation from French into German had been accompanied by that from German into French: the conversation on the business of the class-room was in French. The pupils were exercised especially in the idioms of the language in short extempore sentences, and the differences of structure of the French and their own language were often brought before them, and the difficulties resulting from them anticipated. Difficult words and sentences were noted by the pupils. Declamation was practiced to encourage a habit of distinct and deliberate speaking, and to secure a correct pronunciation. The chief burthen of the instruction was oral. Without the stimulus of change of places, the classes under this gentleman's instruction were entirely alive to the instruction, and apparently earnestly engaged in the performance of a duty which interested them. If such methods should fail in communicating a greater amount of knowledge than less lively ones, which I believe can not be the case, they will serve, at least, to break down habits of intellectual sloth to promote mental activity, the great aim of intellectual education.

The drawing department of this school is superintended by a teacher who has introduced a new method of instruction, particularly adapted to the purpose for which drawing is to be applied in common life and in the arts; a method which is found to enable a much larger proportion of the pupils to make adequate progress than the ordinary one of copying from drawings.* In this method the pupil begins by drawing from simple geometrical forms, those selected being obtained from models in wood or plaster, of a square pillar,† a niche, and a low cylinder, (the form of a mill-stone.) The square pillar separates in joints, affording a cube and parallelepipeds of different heights. The hemisphere which caps the niche may be removed, leaving the concave surface of its cylindrical part. The exercises of the pupil ran thus: First, to place upon a board, or upon his paper or

* Mr. Peter Schmidt, who now, in his old age, has received from the government a pension in return for the introduction of his method, and the instruction in it of a certain number of teachers.

† Seven and a half inches high, and one inch and a half in its square section.

slate, a point vertically above another, or so that the lines joining the two shall be parallel to the right or left hand edge of the board, paper, or slate. Second, to join them. Third, to place a point horizontally from the second, and at a distance equal to that between the first and second points. Fourth, to place one vertically over the third, and at a distance equal to that below the first, and to join the third and fourth. The first and fourth being then joined, a square is formed. After practice in this, the simple elevation of the cube is drawn. Next, a perspective, by the use of a small frame and silk threads, such as is common in teaching the elements of this subject, and by means of which the pupil acquires readily a knowledge of the practice. The drawing of lines in various positions, and with various proportions, terminates this division of the subject. The niche and cylinder afford a similarly graduated series of lessons on the drawing of curved lines, and the drawing of lines of different degrees of strength and of shadows is introduced. This is accompanied with some of the more simple rules of shadow and shade. More difficult exercises of perspective follow from natural objects and from works of art or mechanism, according to the direction to the pupil's attainments and the amount of taste which he displays. This method of teaching has been introduced quite generally in Prussia, and with the best results as to the formation of accuracy of eye and of hand.

CITY TRADE SCHOOL.

The City Trade School was founded to give a more appropriate education for the mechanic arts and higher trades than can be had through the courses of classical schools. It is a great point gained, when the principal is admitted that different kinds of education are suited to different objects in life; and such an admission belongs to an advanced stage of education. As a consequence of a general sentiment of this kind, numerous schools for the appropriate instruction of those not intended for the learned professions grow up by the side of the others.

The city of Berlin is the patron of the trade school which I am about to notice, as the king is of the real school already spoken of. Its stability is thus secured, but the means of furnishing it with the necessary materials for instruction are liberally provided.* The trade school is a day school, and consists of five classes, of which the lowest is on the same grade as to age and qualification at admission, as the fourth class of a gymnasium. It is assumed that at twelve years of age it will have been decided whether a youth is to enter one of the learned professions, or to follow a mechanical employment, or to engage in trade, but the higher classes are not closed against pupils. Of the five classes, four are considered necessary for certain pursuits and the whole five for others; the courses of all but the first class last one year, that of the first, two years, a youth leaving the school at from 16 to 17 or 18 years of age, according to circumstances. During the year 1836-7, the number of pupils in the several classes were, in the first class, eleven; in the second, twenty-nine; in the upper third, forty-three; in the lower third, fifty-two; in the fourth, fifty; total, one hundred and eighty-five; from which numbers it appears that a considerable proportion of the pupils leave the school without entering the first class. The number of teachers is nineteen, five being regular or class teachers, and fourteen assistants. The director gives instruction.

The following list of the callings to which pupils from this school have gone on leaving it, will show that it is really what it professes to be, a school for the instruction of those who intend to follow occupations connected with "commerce, the useful arts, higher trades, building, mining, forestry, agriculture, and military life;" and further, that its advantages are appreciated by the class for whom it is intended. The list includes the pupils who have left the school from the first and second classes, in the years 1830, 1832, 1833 and 1837. From the first class, two teachers, five architects, one chemist, twenty-six merchants, one machinist, two calico-printers, two glass-workers, one cloth manufacturer, one silk manufacturer, one miner, thirteen agriculturalists, eight apothecaries, two gardeners, one painter, one mason, one carpenter, one tanner, one miller, one baker, one potter, one saddler, one soap-boiler, one cabinet-maker, two soldiers, one musician, five to

* The present director of this school, Mr. Kloden, was formerly director of the higher burgher school at Potsdam, and is one of the most distinguished teachers in his line in Persia.

public offices, one to the trade institution, six to gymnasium. From the second class, forty-one merchants, one teacher, one chemist, one machinist, one ship-car-penter, nine agriculturist, one sugar-refiner, three dyers, one tanner, one brewer, two distillers, one miner, two lithographers, one dye-sinker, three apothecaries, one dentist, two painters, two gardeners, three masons, five carpenters, one miller, four bakers, one butcher, one to the trade institution, three to public offices, two to a gymnasium, one musician, one veterinary surgeon, one soldier, being ninety from the first class, and ninety-seven from the second, in the period of four years.

In the course of instruction, the sciences and kindred branches are made the basis, and the modern languages are employed as auxiliaries, the ancient languages being entirely omitted. The subjects embraced in it are—religious instruction, German, French, English, geography, history, mathematics, physics, chemistry, technology, natural history, writing, drawing, and vocal music.

The courses are fully laid down in the following list, beginning with the studies of the lowest or fourth class.

FOURTH CLASS.

*Religious Instruction.** The gospel according to St. Luke, and the Acts of the Apostles explained, with a catechetical development of the truths of religion and ethical applications. Two hours per week.

German. Grammatical exercises in writing. Recital of poetical pieces.

French. Grammatical exercises. Regular and irregular verbs. Reading from Lauren's Reader. One hour of conversation. Four hours.

Arithmetic. Mental and written, including proportions and fractions, with the theory of the operations. Four hours.

Geometry. Introductory course of forms. Two hours.

Geography. Elementary, mathematical, and physical geography. Two hours.

Natural History. In the summer term, elements of botany, with excursions. In the winter, the external characters of animals. Two hours.

Physics. Introductory instruction. General properties of bodies. Forms of crystals, specific gravity &c. Two hours.

Writing. Two hours.

Drawing. Outline drawing and shadows, from models and copy-boards. Two hours.

Vocal Music. Two hours.

LOWER THIRD CLASS.

Religious Instruction. The Acts of the Apostles and the Epistles read and explained. Two hours.

German. Grammar with special reference to orthography and etymology. Written exercises upon narrations made by the teacher. Delivery of poetical pieces. Four hours.

French. Translation from French into German from Gredicke's Chrestomathy. Grammar; irregular verbs. Extemporalia, and translations from German into French. Four hours.

Arithmetic. Partly abstract, partly practical, from Diesterweg's Instructor. Four hours.

Geometry. Determination of angles in triangles and polygons. Equality of triangles. Dependence of angles and sides of triangles. Constructions. Three hours.

Geography. Physical description of the parts of the earth, except Europe. Two hours.

Natural History. Mineralogy. In summer, botany, the class making excursions for practical exercise. Man. Three hours.

Physics. General properties of bodies and solids in particular. Doctrines of heat and their application to natural phenomena and the arts. Two hours.

Chemistry. Introduction. Atmospheric air. Experimental illustrations of chemistry, applied to the arts. Two hours.

Writing. Two hours. *Architectural and topographical drawing.* Two hours. *Drawing* by hand for those who do not take part in the other. Two hours.

Vocal Music. Two hours.

UPPER THIRD CLASS.

Religious Instruction. Christian morals, from Luther's Catechism. Two hours.

German. Simple and complex sentences. Compositions on special subjects. Poems explained and committed. Four hours.

French. Translation from Gredicke's Chrestomathy, oral and in writing. Written translations from Beauvais' Introduction, from German into French. Grammar, examples treated extempore. Four hours.

Arithmetic. Properties of numbers. Powers. Roots. Decimal fractions. Practical Arithmetic from Diesterweg. Four hours.

Geometry. Similar figures. Geometrical proportion. Exercises. Mensuration of rectilinear figures. Three hours.

Geography. Physical geography of Europe, and in particular of Germany and Prussia. Two hours.

Natural History. Continuation of the mineralogy of the lower third class. Review in outline of zoology and the natural history of man in particular. Botany, with excursions in summer. Three hours.

* Roman Catholic pupils are not required to take part in this instruction, which is communicated by a Protestant clergyman.

Physics. Electricity and magnetism, with experiments. Two hours.
Chemistry. Water and non-metallic bodies, with experiments. Two hours.
Writing. Two hours. *Architectural and topographical drawing.* Two hours. Some of the pupils during this time are engaged in ornamental drawing.
Vocal Music. Two hours.

SECOND CLASS.

Religious Instruction. Explanation of the first three gospels. History of the Christian religion and church to the reformation. Two hours.

German. Correction of exercises written at home, upon subjects assigned by the teacher. Oral and written exercises. Introduction to the history of German poetry. Three hours.

French. Grammar; extemporalia for the application of the rules. Written and oral translations from German into French, from Beauvais' Manual, and vice versa, from Ideler and Nolte's Manual. Four hours.

English. Exercises in reading and speaking. Translation into German, from Burkhardt. Dictation. Verbs. Two hours.

Arithmetic. Commercial Arithmetic. Algebra, to include simple and quadratic equations. Logarithms. Three hours.

Geometry. Circles. Analytical and plane trigonometry. Three hours.

Geography. The states of Europe, with special reference to their population, manufactures and commerce. Two hours.

History. Principal events of the history of the middle ages and of later times, as an introduction to recent history. One hour.

Natural History. Mineralogy. Physiology of plants. Three hours.

Chemistry. Metallic bodies and their compounds, with experiments. Three hours.

Architectural, topographical, and plain drawing. Drawing with instruments. Introduction to India ink drawing. Beginning of the science of constructions. Two hours.

Drawing. From copies, and from plaster and other models. Two hours. This kind of drawing may be learned instead of the above.

Vocal Music. Two hours.

FIRST CLASS.

Religious Instruction. History of the Christian religion and church continued. References to the bible. One hour.

German. History of German literature to recent times. Essays. Exercises of delivery. Three hours.

French. Reading from the manual of Buchner and Hermunn, with abstracts. Classic authors read. Review of Grammar. Exercises at home, and extemporalia. Free delivery. Correction of exercises. Four hours.

English. Syntax, with written and extempore exercises from Burkhardt. Reading of classic authors. Writing of letters. Exercises in speaking.

Arithmetic. Algebra. Simple and quadratic equations. Binomial and polynomial theorems. Higher equations. Commercial arithmetic continued. Three hours.

Geometry. Plane trigonometry and its applications. Conic sections. Descriptive Geometry. Three hours.

History. History of the middle ages. Modern history, with special reference to the progress of civilization, of inventions, discoveries, and of commerce and industry. Three hours.

Natural History. In summer, botany, the principal families, according to the natural system. In winter, zoology. The pupils are taken, for the purpose of examining specimens to the Royal Museum.

Physics. In summer, optics with experiments. In winter the system of the world. Three hours.

Technology. Chemical and mechanical arts and trades, described and illustrated by models. Excursions to visit the principal workshops. Four hours.

Architectural and machine drawing. Two hours. Those pupils who do not take part in this, receive lessons in ornamental drawing from plaster models.

Vocal Music. Two hours.

The pupils of this class are, besides, engaged in manipulating in the laboratory of the institution several hours each week.

The courses require a good collection of apparatus and specimens to carry them out, and this school is, in fact, better furnished than any other of its grade which I saw in Prussia, besides which, its collections are on the increase. The facilities for the courses are furnished by a collection of mathematical and physical apparatus, a laboratory, with a tolerably complete chemical apparatus and series of tests, a collection of specimens of the arts and manufactures (or technological collection,) a collection of dried plants, and of engravings for the botanical course, and a small garden for the same use, a collection of minerals, a collection of insects, a collection in comparative anatomy, a series of engravings for the drawing course, and of plaster models, a set of maps, and other apparatus for geography, some astronomical instruments, and a library. The pupils are taken from time to time, to the admirable museum attached to the university of Berlin, for the examination of zoological specimens especially.

That this school is as a preparation for the higher occupations, and for professions not ranking among the learned, the equivalent of the gymnasium is clearly shown by the subjects and scope of its courses, and by the age of its pupils.

Some of these occupations require no higher instruction, others that the pupils shall pass to the special schools introductory to them. So also, many of the pupils of the gymnasia pass at once into active life, others enter the university.

The class of schools to which the two last described belong, are most important in their influence. In many countries, an elementary education is the limit beyond which those intending to enter the lower grades of the occupations enumerated in connection with the City Trade School of Berlin, do not pass; and if they are inclined to have a better education, or if intending to embrace a higher occupation, they desire to be better instructed, they must seek instruction in the classical schools. The training of these schools is, however, essentially different from that required by the tradesman and mechanic, the verbal character of the instruction is not calculated to produce the habits of mind in which he should be brought up, and the knowledge which is made the basis of mental training is not that which he has chiefly occasion to use. Besides, were the course ever so well adapted to his object, the time at which he must leave school only permits him to follow a part of it, and he is exposed to the serious evils which must flow from being, as it were, but half taught.

In fact, however, he requires a very different school, one in which the subjects of instruction are adapted to his destination, while they give him an adequate intellectual culture; where the character of the instruction will train him to the habits which must, in a very considerable degree, determine his future usefulness; and where the course which he pursues will be thorough, as far as it goes, and will have reached before he leaves the school the standard at which it aims. Such establishments are furnished by the real schools of Germany, and as the wants which gave rise to them there, are strongly felt every where, this class of institutions must spread extensively. In Germany they are, as has been seen, no new experiment, but have stood the test of experience, and with various modifications to adapt them to differences of circumstances or of views in education, they are spreading in that country. As they become more diffused, and have employed a greater number of minds in their organization, their plans will no doubt be more fully developed.

It is certainly highly creditable to Germany that its "gymnasia," on the one hand, and its "real schools" on the other, offer such excellent models of secondary instruction in its two departments. The toleration which allows these dissimilar establishments to grow up side by side, admitting that each, though good for its object, is not a substitute for the other, belongs to an enlightened state of sentiment in regard to education, and is worthy of the highest commendation.

DISTRIBUTION OF STUDIES IN THE CITY TRADE SCHOOL OF BERLIN.

SUBJECTS OF INSTRUCTION.	NO. OF HOURS PER WEEK.					Total.
	First Class.	Second Class.	Upper Third Class.	Lower Third Class.	Fourth Class.	
Religion,	1	2	2	2	2	9
German,	3	3	4	4	4	18
French,	4	4	4	4	4	20
English,	2	2				4
Arithmetic,	3	3	4	4	4	18
Geometry,	3	3	3	3	2	14
Geography,		2	2	2	2	8
History,	3	1				4
Natural History,	2	3	3	3	2	13
Physics,	3		2	2	2	9
Chemistry,		3	2	2		7
Technology,	4					4
Writing,		2	2	2	2	6
Drawing,	4	4	2	2	2	14
Vocal Music,	2	2	2	2	2	10
Total,	34	32	32	32	28	

In Prussia, every trade in which a want of skill may jeopard human life, is regulated by law; and before its exercise can be commenced, a license is required, to obtain which an examination must be passed. This requisition of the law is considered to involve a reciprocal obligation on the part of the government to afford the opportunity of obtaining the necessary knowledge, and schools have accordingly been established for the purpose. Twenty of the regencies of the kingdom already have technical schools established in them, where instruction is, in general, given at the expense of the state, or province, or for a very trifling remuneration; and it is the intention that each regency shall have at least one such school within its limits. When there is a burgher school in the place intended as the locality for one of these technical schools, the two schools are connected as already described: at Potsdam, the special technical course alone being given in a separate department. In all cases the government supplies the apparatus for the courses of mechanics, physics, and chemistry; furnishes the requisite engravings for the courses of drawing; and supplies works for the library and for instruction.

The most promising pupils from the provincial schools usually find places at the central Institute at Berlin, which is in fact the university of arts. There is a special school for ship-builders at Stettin, in Pomerania.

INSTITUTE OF ARTS OF BERLIN.

This institution is intended to impart the theoretical knowledge essential to improvement in the arts, and such practical knowledge as can be acquired to advantage in a school. It is supported by the government, and has also a legacy, to be expended in bursaries at the school, from Baron Von Seydlitz. The institution is under the charge of a director,* who has the entire control of the funds, of the admissions and dismissals, and the superintendence of the instruction. The professors and pupils do not reside in the establishment, so that the superintendence is confined to study hours. There are assistant professors, who prepare the lectures, and conduct a part of the exercises, in some cases reviewing the lessons of the professors with the pupils. Besides these officers there are others, who have charge of the admirable collections of the institution, and of the workshops, offices, &c. The number of professors is eight, and of repeaters, two. The discipline is of the most simple character, for no pupil is allowed to remain in connection with the institution unless his conduct and progress are satisfactory. There is but one punishment recognized, namely, dismissal; and even a want of punctuality is visited thus severely.

In the spring of every year the regencies advertise that applications will be received for admission into the institute, and the testimonials of the candidates who present the best claims are forwarded to the director at Berlin, who decides finally upon the several nominations. The pupils from the provincial schools have, in general, the preference over other applicants. At the same time notice is given by the president of the Society for the Promotion of National Industry, in relation to the bursaries vacant upon the Seydlitz foundation. The qualifications essential to admission are—to read and write the German language with correctness and facility, and to be thoroughly acquainted with arithmetic in all its branches. The candidate must, besides, be at least seventeen years of age. Certain of the

* The director, M. Beuth, is also president of the Royal Technical Commission of Prussia, and has the distribution of the funds for the encouragement of industry, amounting to about seventy-five thousand dollars annually. M. Beuth is also a privy counsellor, and is president of the Society for the Encouragement of National Industry in Prussia.

pupils, as will be hereafter more fully stated, require to have served an apprenticeship to a trade. The Seydlitz bursar must, in addition, show—1st. That their parents were not artizans,* relatives of the founder having the preference over other applicants. 2d. That they have been apprenticed to a trade, if they intend to follow one not taught in the institution. 3d. They must enter into an engagement that if they leave the mechanical career they will pay back the amount of their bursaries. There are sixty or seventy gratuitous pupils in the school of whom eighteen are upon the Seydlitz foundation. Forty are admitted annually, this number having been adopted because it is found that, in the course of the first month, about a fourth of the newly admitted pupils fall away from the institution. Each bursar receives two hundred and twenty-five dollars per annum for maintenance. The education is gratuitous. The regular pupils enter on the first of October, but the director is authorized to admit, at his pleasure, applicants who do not desire to become bursars, but who support themselves, receiving gratuitously, however, the instruction afforded by the institution.

The education of the pupils is either solely theoretical, or combines theory and practice, according to the calling which they intend to follow. The first division is composed of students, who receive theoretical instruction only, and who are preparing to become masons, carpenters, and joiners. They are supposed to have become acquainted with the practice of their trade before entering the institution, being required to have served, previously, a part of their apprenticeship. An excellent reason is assigned for this rule, namely, that on leaving the school such pupils are too old to begin their apprenticeship to these callings, and would, if they attempted to do so, find the first beginnings so irksome as to induce them to seek other employments, and thus their special education would be lost, and the object of the school defeated. The second division embraces both theoretical and practical instruction, and consists of three classes. First, the stone-cutters, engravers, lapidaries, glass-cutters, carvers in wood and ivory, and brass-founders. Second, dyers and manufacturers of chemical products. Third, machine-makers and mechanicians. The practical instruction is different for each of these three classes.

The general course of studies last two years, and the pupils are divided into two corresponding classes. The first class is, besides, subdivided into two sections. The lower or second class is taught first; mechanical drawing, subdivided into decorative drawing, including designs for architectural ornaments, utensils, vases, patterns for weaving, &c., and linear drawing, applied to civil works, to handicrafts, and to machines. Second, modelling in clay, plaster, and wax. Third, practical arithmetic. Fourth, geometry. Fifth, natural philosophy. Sixth, chemistry. Seventh, technology, or a knowledge of the materials, processes, and products of the arts. The studies of the lower section of the first class are general, while those of the first section turn more particularly upon the applications of science to the arts. In the lower section, the drawing, modelling, natural philosophy, and chemistry, of the first year, are continued; and, in addition, descriptive geometry, trigonometry, stereometry, mixed mathematics, mineralogy, and the art of construction are studied. In the upper or first section, perspective, stone-cutting, carpentry, and mechanics applied to the arts, are taught, and the making of plans and estimates for buildings, workshops, manufactories, machines, &c. These are common to all pupils, whatever may be their future destination; but beside them, the machinists study, during the latter part of their stay at the institution, a continuation of the course of mechanics and mathematical analysis. The examples accompanying the instruction in regard to plans and estimates are adapted to the intended pursuits of the pupils.

The courses of practice are begun by the pupils already enumerated as taking part in them, at different periods of their stay in the institution. The future chemists and mechanics must have completed the whole range of studies above mentioned, as common to all the pupils, while the others begin their practice after having completed the first year's course. There are workshops for each class of pupils, where they are taught the practice of their proposed calling, under competent workmen. There are two foundries for bronze castings, one for small, the

* The object of M. Von Seydlitz appears to have been to counteract, to the extent of his power, the tendency to the increase of the learned professions, at the expense of the mechanic arts, by an inducement to a course exactly contrary to the usual one.

other for large castings, and the work turned out of both bears a high character. A specimen of this work is retained by the institution in a beautiful fountain, which ornaments one of the courts of the building. The models for castings are made in the establishment. In the first division of pupils, in reference to their callings, there are usually some whose art is connected with the fine arts in some of its branches, and these have an opportunity during part of the week to attend the courses of the Berlin Academy. The future chemists work for half the year in the laboratory. They are chiefly employed in chemical analysis, being furnished with the requisite materials for practice by the institution. In the shops for the instruction of mechanics are machines for working in wood and the metals, a steam-engine of four horses' power, a forge, tools in great variety, lathes, &c. The pupils have the use of all necessary implements, according to their progress, and are gradually taught, as if serving a regular apprenticeship. When capable, they are enabled to construct machines which may be useful to them subsequently, as a lathe, or machine for cutting screws, or the teeth of wheels, &c., and are furnished with all the materials for the purpose, the machine becoming their own property. In these workshops, also, the models for the cabinet of the school are made. This is by far the most complete establishment for practice which I met with in any institution, and I believe the practice is both real and effectual. It involves, however, an expenditure which in other cases it has not been practicable to command. The scale of the whole institution is, in the particular of expenditure, most generous.

This is one specimen of the various plans which have been devised to give practical knowledge of an art in connection with theory in a school. It is first most judiciously laid down that certain trades can not be taught to advantage in a similar connection, but that the practical knowledge must be acquired by an apprenticeship antecedent to the theoretical studies. There are besides, however, a large number of trades, the practice of which is to be taught in the institution, and requiring a very considerable expenditure to carry out the design properly. This could not be attempted in a school less munificently endowed, and requires very strict regulations to carry it through even here. The habits of a school workshop are, in general, not those of a real manufactory, where the same articles are made to be sold as a source of profit; hence, though the practical knowledge may be acquired, the habits of work are not, and the mechanic may be well taught but not well trained. At the private school of Charonne, workshops were established, giving a variety of occupation to the pupils; but the disposition to play rather than to work, rendered these establishments too costly to be supported by a private institution, and the plan adopted instead of this, was to make the pupils enter a regular workshop for a stated number of hours, to work for the proprietor or lessee. This plan remedies one evil, but introduces another, that as the machinist takes orders, with a view to profit, the work may have so little variety as only to benefit a small class of the pupils. The pupils at Charonne are, however, under different circumstances from those at Berlin; they are generally younger, and, being independent of the school, where they pay for their education, are not under the same restraint as in the other institution; hence the experience of the one school does not apply in full force to the other. At Dresden, in a school somewhat similar to that of Berlin, a different mode from either of those just mentioned has been adopted. An arrangement is made with a number of mechanics, of different occupations, to receive pupils from the schools as apprentices, allowing them the privilege of attending, during certain specified hours of the day, upon the theoretical exercises of the institution. Where such an arrangement can be made, the results are unexceptionable, and the advantages likely to accrue to the mechanic arts, from the union of theory with practice, will offer a strong inducement to liberally disposed mechanics to take apprentices upon these terms. Small workshops, connected with an institution, must necessarily offer inferior advantages, even if closely regulated, so as to procure the greatest possible amount of work from the pupils; this should not be done for the sake of the profit, but to give him genuinely good habits.

The difficulties in giving practical instruction in the chemical arts are not to be compared with those under discussion, and will be found to have been satisfactorily obviated in several schools. This subject will receive its more appropriate discussion in connection with the polytechnic institution of Vienna, where the chemical

department, at least as far as manufacturing chemistry is concerned, is generally recognized as having produced the best results of any yet established.

Returning to the subject of the theoretical instruction in the Berlin institute of arts, the following statement will serve to show the succession of the course, with the time devoted to each :

WINTER COURSE.

MONDAY.

First Class. First division—drawing and sketching machines, eight A. M. to twelve o'clock. Discussion of machines, estimates of power, &c., two P. M. to five P. M. Second division—machine drawing, eight to ten. Modelling in clay, ten to twelve. Physics, two to five.

Second Class. Machine drawing, eight to ten. Modelling, ten to twelve. Elements of geometry, two to four. Repetition of the lecture, four to five.

TUESDAY.

First Class. First division—architectural plans and estimates, eight to twelve. Practical instruction in machinery, two to five. Second division—ornamental and architectural drawing, eight to twelve. Trigonometry, two to five.

Second Class. Ornamental and architectural drawing, eight to twelve. Physics, two to four. Repetition of the lecture, four to five.

WEDNESDAY.

First Class. First division—original designs, eight to twelve. Discussion of machinery. Second division—mineralogy, eight to nine. Machine drawing, nine to twelve. Trigonometry, two to five.

Second Class. Machine drawing, eight to twelve. Practical arithmetic, two to five.

THURSDAY.

First Class. First division—drawing and sketching machines, eight to twelve. Architectural instruction, estimates, two to five. Second division—decorative and architectural drawing, eight to ten. Modelling in clay, ten to twelve. Trigonometry, two to five.

Second Class. Decorative and architectural drawing, eight to ten. Modelling in clay, ten to twelve. Physics, two to four. Repetition of the lecture, four to five.

FRIDAY.

First Class. First division—architectural plans, eight to twelve. Practical instruction in machinery, two to five. Second division—machine drawing, eight to twelve. Physics, two to five.

Second Class. Machine drawing, eight to twelve. Elementary mathematics, two to four. Repetition of the lessons, four to five.

SATURDAY.

First Class. First division—perspective and stone-cutting, eight to twelve. Original designs, two to five. Second division—mineralogy, eight to nine. Decorative and architectural drawing, nine to twelve. Trigonometry, two to five.

Second Class. Decorative and architectural drawing, eight to twelve. Practical arithmetic, two to five.

The summer term, which follows this, embraces the practical instruction.

SUMMER TERM.

MONDAY.

First Class. First division—in the workshops from seven A. M. to twelve, and from one until seven P. M. Second division—machine drawing, eight to twelve. Applied mathematics, two to five.

Second Class. Machine drawing, eight to ten. Modelling, ten to twelve. Chemistry, two to four. Repetition, four to five.

TUESDAY.

First Class. First division—analytical dynamics, eight to nine. Drawing of machines from original designs, nine to twelve. Machinery, two to five. Second division—decorative and architectural drawing, eight to twelve. Chemistry, two to five.

Second Class. Decorative and architectural drawing, eight to twelve. Elementary mathematics, two to four. Repetition, four to five.

WEDNESDAY.

First Class. First division—in the workshops from seven to twelve, and from one to seven. Second division—machine drawing, eight to ten. Modelling, ten to twelve. Applied mathematics, two to five.

Second Class. Machine drawing, eight to twelve. Practical arithmetic, two to four. Materials used in the arts, four to five.

THURSDAY.

First Class. First division—in the workshops from seven to twelve, and from one to seven. Second division—machine drawing, eight to ten. Modelling, ten to twelve. Applied mathematics, two to five.

Second Class. Decorative and architectural drawing, eight to ten. Modelling, ten to twelve. Chemistry, two to four. Repetition of the lesson, four to five.

FRIDAY.

First Class. First division—analytical dynamics, eight to nine. Drawing of a machine for an original design, nine to twelve. Machinery, two to five. Second division—chemistry, eight to nine. Applied mathematics, nine to twelve. Chemistry, two to five.
Second Class. Machine drawing, eight to twelve. Elementary mathematics, two to four. Repetition of the lesson, four to five.

SATURDAY.

First Class. First division—in the workshops, from seven to twelve, and from one to seven. Second division—decorative and architectural drawing, eight to twelve. Applied mathematics, two to five.
Second Class. Decorative and architectural drawing, eight to twelve. Practical arithmetic, two to four. Materials used in the arts, four to five.
 The chemical division of the practical classes is engaged every day in the laboratory.* On Tuesday and Wednesday, the library is open for reading from five to eight, P. M.

The collections for carrying out the various branches of instruction are upon the same liberal scale with the other parts of the institution. There is a library of works on architecture, mechanics, technology, the various arts, archeology, &c., in German, French and English. This library is open twice a week, from five to eight in the evening, to the pupils of the first class of the school, and to such mechanics as apply for the use of it.

There is a rich collection of drawings of new and useful machines, and of illustrations of the different courses, belonging to the institution. Among them is a splendid work, published under the direction of Mr. Benth, entitled *Models for Manufactures and Artisans*, (*Vorlegeblätter für Fabricanten und Handwerker*), containing engravings by the best artists of Germany, and some even from France and England, applicable to the different arts and to architecture and engineering. Among the drawings are many from original designs by Shenckel, of Berlin. There is a second useful but more ordinary series of engravings, on similar subjects, also executed for the use of the school. These works are distributed to the provincial trade schools, and presented to such of the mechanics of Prussia as have especially distinguished themselves in their vocations. The collection of models of machinery belonging to the school probably ranks next in extent and value to that at the Conservatory of Arts of Paris. It contains models of such machines as are not readily comprehended by drawings. Most of them are working models, and many were made in the workshops of the school. They are constructed, as far as possible, to a uniform scale, and the parts of the models are of the same materials as in the actual machine. There is an extensive collection of casts, consisting of copies of statues, basso-relievos, utensils, bronzes, and vases of the museums of Naples, Rome, and Florence, and of the British Museum, and of the models of architectural monuments of Greece, Rome, Pompeii, &c., and copies of models, cameos, and similar objects; those specimens only have been selected which are not in the collection of the Academy of Fine Arts of Berlin, to which the pupils of the Institute of Arts have access. There are good collections of physical and chemical apparatus, of minerals, of geological and technological specimens.

The instruction is afforded in part by the lectures of the professors, aided by text-books specially intended for the school, and in part by the interrogations of the professors and of the assistants and repeaters. At the close of the first year there is an examination to determine which of the pupils shall be permitted to go forward, and at the close of the second year to determine which shall receive the certificate of the institute. Although the pupils who come from the provinces are admitted to the first class of the institute, upon their presenting a testimonial that they have gone through the course of the provincial schools satisfactorily, it frequently happens that they are obliged to retire to the second, especially from defective knowledge of chemistry.

The cost of this school to the government is about twelve thousand dollars annually, exclusive of the amount expended upon the practical courses and upon the collections—a very trifling sum, if the good which it is calculated to do throughout the country is considered.

The schools and institutions above described, are only specimens of the care of the government to provide facilities for special instruction in every department of labor which ministers to the physical wants of

society, and to the improvement of decorative art in the workshop and the factory. Schools for civil engineering, architecture, gardening, agriculture, commerce, &c., are established in different provinces, and aided by the government. The practical skill in drawing, made universal by its introduction as a regular exercise in all primary schools as well as perfected in the higher class of public schools, has given increased value to the productions of the loom, and the hand, and enabled the Prussian manufacturer not only to supply the home demand for articles of taste and beauty, but to compete successfully with those of other nations, in the markets of the world.

LEGAL PROVISION

RESPECTING THE

EDUCATION, IMPROVEMENT, AND SUPPORT OF TEACHERS IN PRUSSIA.

THE following are the provisions of the law of 1819 respecting Normal Schools and teachers. It is difficult to describe the well-qualified teacher in more appropriate language :

"In order that a master may be enabled to fulfill the duties of his station, he ought to be religious, wise, and alive to the high importance of his profession. He ought thoroughly to understand the duties of his station, to have acquired the art of teaching and managing youth, to be firm in his fidelity to the state, conscientious in the discharge of his duties, friendly and prudent in his relations with the parents of his children, and with his fellow-citizens in general ; finally, he ought to inspire all around him with a lively interest in the progress of the school, and to render them favorably inclined to second his own wishes and endeavors."

In order to insure the education of such schoolmasters, the following regulations are laid down :

"Each department is required to have a number of young men well prepared for their duties, who may supply the yearly vacancies in the ranks of the schoolmasters of the department, and therefore each department shall be required to support a Normal School. These establishments shall be formed on the basis of the following regulations :

1. No Normal School for teachers in the primary schools shall admit more than seventy pupil teachers.

2. In every department where the numbers of Catholics and Protestants are about equal, there shall be, as often as circumstances will permit, a Normal School for the members of each sect. But where there is a very marked inequality in the numbers of the two sects, the masters of the least numerous sect shall be obtained from the Normal Schools belonging to that sect in a neighboring department, or by smaller establishments in the same department annexed to an elementary primary school. Normal Schools for simultaneous education of two sects shall be permitted when the pupil teachers can obtain close at hand suitable religious instruction, each in the doctrines of his own church.

3. The Normal Schools shall be established whenever it is possible in small towns, so as to preserve the pupil teachers from the dissipations, temptations, and habits of life which are not suitable to their future profession, without subjecting them to a monastic seclusion ; but the town ought not to be too small, in order that they may profit by the vicinity of several elementary and superior primary schools.

6. No young man can be received into a Normal School who has not passed through a course of instruction in an elementary primary school ; nor can any young man be received, of the excellence of whose moral character there is the least ground of suspicion. The age of admission into the Normal Schools shall be from sixteen to eighteen years.

7. As to the methods of instruction, directors of the Normal Schools shall rather seek to conduct the pupil teachers by their own experience to simple and clear principles, than to give them theories for their guidance ; and with this end in view, primary schools shall be joined to all the

Normal Schools, where the pupil teachers may be practised in the art of teaching.

8. In each Normal School *the course of instruction shall last three years*, of which the first shall be devoted to the continuation of the course of instruction which the pupils commenced in the primary schools; the second to an instruction of a still higher character, and the third to practice in the primary school attached to the establishment. For those who are sufficiently advanced when they enter not to require the first year's instruction, the course may be reduced to one of two years.

10. In each Normal School particular funds, set apart for that purpose, shall be devoted to the support of young men of good character not able to pay for themselves, *but in such a manner as not to habituate them to too many comforts, and not to render them unfit for the worst paid situations in the primary schools.*

11. Every pupil who receives such assistance from a Normal School, is obliged at the end of his educational course to accept the place which the provincial consistories assign him; a prospect of advancement, however, must always be held out to him in case of perseverance and good conduct.

12. The provincial consistories have the immediate surveillance of all the Normal Schools in the different departments of their respective provinces; and the provincial ecclesiastical authorities have the especial surveillance of the religious instruction of their respective sects."

The following provisions, gathered from the law of 1819, and from the general regulations, have an important bearing on the social and pecuniary condition of the teacher.

No young man is allowed to conduct a primary school until he has obtained a certificate of his capacity to fulfill the important duties of a schoolmaster. The examinations of the candidates for these certificates is conducted by commissions, composed of two laymen and two clergymen, or two priests. The provincial consistories nominate the lay members, the ecclesiastical authorities of the respective provinces nominate the clerical members for the examination of the religious education of the Protestant candidates; and the Roman Catholic bishop nominates the two priests who examine the Roman Catholic candidates.

The members of these commissions are nominated for three years, and they can afterward be continued in their office if advisable.

The lay examiners and the clerical examiners join in granting the certificates, but the religious and secular examinations are conducted separately. The certificates are signed also by the director of the Normal School in which the young man has been educated, and describe his moral character and his intellectual capability.

These certificates are not valid until they have been ratified by the superior authorities, that is, by the provincial consistories; and in the case of the certificates granted to the Roman Catholics, the further ratification of the bishop is necessary. If the provincial consistories and the bishops can not agree about the granting of any certificate, the matter is referred to the minister of public instruction, who decides between them. The provincial authorities can re-examine the candidates, if they think there is any reason to doubt what is specified on the certificate granted by the committee of examination, and can declare them incapable, and can require the local authorities to proceed to another examination if they are not satisfied with the character of any of the candidates.

The young women who are candidates for the situations of school-mistresses are obliged to submit to the same kind of examination before they can obtain the certificate enabling them to take the charge of a girls' school.

The election and nomination of masters for the communal schools, is the duty of the local committees, on the presentation of the communal inspectors.

The masters can not be installed and begin to receive their salaries, until their certificates have been ratified by the provincial authorities.

"The provincial consistories are required to choose able and zealous clerical inspectors, and to engage them to form and direct great associations between the masters of the town and rural schools, for the purpose of fostering among them a feeling of interest in their profession, of furthering the further development of their education by regular reunions, by consultations, conversations, practical treatises, study of particular branches of instruction, and discussions on treatises read aloud in their public assemblies."

These teachers' conferences are very useful. They not only promote a spirit of generous emulation among the schoolmasters, and so stimulate them to further exertions, but they encourage the masters, by reminding them that they form part of a great and honorable body. And nothing encourages man more than a feeling of association. Man alone is weak and timid; but let him only feel that his feelings and aims are those of a number who regard him as their fellow, and he then is a giant in his aims and efforts.

The provincial consistories have the power of sending the master of a primary school, who appears to be in need of further instruction, to a Normal School, for the time that may appear requisite to give him the necessary additional instruction; during his absence his place is supplied by a young man from the Normal School, who receives a temporary certificate.

The expenses of the conferences and of the masters who frequent for a second time the Normal Schools, are generally defrayed by the provincial educational authorities.

The schoolmasters are encouraged to continue their own education by hopes of preferment to better situations, or to superior schools; but before they can attain this preferment, they must pass a second examination, conducted by the same authorities who conducted the former.

If a schoolmaster is negligent or conducts himself improperly in his station, the inspector of the school first remonstrates with him, and if this fails to convince him, the inspector of the canton reproves him; and if he still prove refractory, they report him to the provincial authorities, who have the power of fining him, or of removing him from the school.

If he commits any flagrant crime, he is reported at once to the provincial authorities, who remove him immediately, after having carefully verified the accusations brought against him by the inspectors.

Every school in a village or town must have a garden suitable to the nature of the country and habits of the people, for a kitchen-garden, nursery-orchard, or the raising of bees. This is provided as an additional resource for the teacher, as well as an available means of instruction of the scholars.

Every school-house must not only embrace what we regard as essential features in such structures, such as size, location, ventilation, warmth, seats and desks, &c., but apparatus for illustrating every study, and "a sufficient collection of books for the use of the master," as well as a residence for him.

Whenever a new fund, legacy, or donation, accrues to the schools of a province or commune, the same must be appropriated to the improvement of the school, or of the master's income, and not to the diminution of any tax or rate before collected.

The practice of "boarding round," or the right of the teacher to a place at the table of every family in the commune or district in rotation

(called in German, *Wandeltisch*, movable table,) formerly prevailed in Prussia, but it was first arrested by an ordinance in 1811, directing that this "movable table" should not be reckoned in payment of the teacher's compensation, and should be given up at the option of the teacher. It is now abandoned in every commune which makes any pretension to civilization. It never included any thing beyond an "itinerating table." The teacher always had a fixed residence provided, and usually under the same roof with his school.

Scholars are encouraged to form among themselves a fund, by voluntary contributions, for the assistance of their necessitous schoolfellows. The fund is managed by themselves under the direction of their teacher. This is done to cultivate good feeling in the school, and save the teacher from a constant tax for articles for such pupils.

All school fees, all contributions or assessments in money, fuel, &c., must be collected by the regular school authorities, and not by the teacher. And no service can be required of the teacher in or about the school, and he can engage in no employment, which will lower his dignity, or weaken his influence.

All public teachers are regarded as public functionaries, and are exempt from liability to military service in time of peace, and from all local and capitation taxes, or if taxed, an equivalent is allowed in an increase of salary.

Whenever any division of land belonging to a parish, or town, is made, a sufficient quantity shall be allotted to the schoolmaster for a vegetable garden, and for the feed of a cow. Wherever the right of common exists, the teacher shall share in its benefits.

Schoolmasters who become temporarily infirm, are entitled to an allowance from the school moneys provided for the support of their schools. And when permanently disabled, are entitled to an annual allowance from the income of funds provided in each province for this purpose, and for the support of the widows and children of teachers, who entitle themselves to such provision for their families, by a small annual contribution from their salaries.

Teachers, who show themselves entitled to promotion to the direction of Normal Schools, are enabled to travel both in Prussia, and other countries, for the purpose of extending their knowledge of the organization, instruction and discipline of schools.

A valuable ordinance passed in 1826, and renewed in 1846, requires the director of a seminary to travel about, once a year, and visit a certain part of the schools within his circuit. He makes himself acquainted with the state of the school, listens to the instruction given, takes part himself in the same, and gives to the teacher such hints for improvement as his observation may suggest. The results of his yearly visits he presents, in the form of a report, to the school authorities of the province. This occasional visitation is very useful in clearing up the dark corners of the land, correcting abuses, and giving an impulse, from time to time, to teachers, who might otherwise sink into apathy and neglect. To render the efficacy of the seminaries more complete, it is provided that at the end of three years after leaving the seminary, the young teachers shall return to pass a second examination.

By an ordinance in 1826, it is provided: "To the end, that the beneficial influence of the seminary may extend itself to those teachers already established, who either require further instruction, or who in their own cultivation and skill in office do not advance, perhaps even recede; it is required that such teachers be recalled into the seminary for a shorter or longer time, as may be needful for them, in order, either to pass through a whole methodical course, or to practice themselves in particular departments of instruction."

That the foregoing excellent and thorough regulations have not remained a dead letter in the ordinances of the government, but are substantially followed in the practical operations of the system, will be made evident from the testimony of Mr. Kay, an intelligent English traveler, as to the education, social position, and professional standing of the primary school teachers of Prussia, as well as from the accounts which follow of several of the best normal schools in different departments of the kingdom:

During my travels in different provinces of Prussia, I was in daily communication with the teachers. I had every opportunity of observing the spirit, which animated the whole body, and of hearing the opinions of the poor respecting them. I found a great body of educated, courteous, refined, moral, and learned professors, laboring with real enthusiasm among the poorest classes of their countrymen. I found them wholly devoted to their duties, proud of their profession, united together by a strong feeling of brotherhood, and holding continual conferences together, for the purposes of debating all kinds of questions, relating to the management of their schools. But what gave me greater pleasure than all else was, to observe in what esteem and respect they were held by the peasants. If you tempt a Prussian peasant to find fault with the schools, he will tell you, in answer, how good the school is, and how learned the teachers are. I often heard the warmest panegyrics bestowed upon them by the peasants, showing in the clearest manner how well their merits and their labors were appreciated.*

I could not but feel, how grand an institution this great body of more than 28,000 teachers was, and how much it was capable of effecting; and, when I regarded the happy condition of the Prussian peasantry, I could not but believe, I saw some of the fruits of the daily labors of this enlightened, respected, and united brotherhood.

Upon the parochial ministers and parochial teachers depend, far more than we are willing to allow the intelligence, the morality, and the religion of the people. The cordial co-operation of these two important and honorable professions is necessary to the moral progress of a nation. The religious minister acts upon the adults, the teacher on the young. The co-operation of the religious ministers is necessary to secure the success of the teacher's efforts; and, on the other hand, without the earnest aid of the teacher, the fairest hopes of the religious minister are often blighted in the bud.

We must educate the child, if we would reform the man. But, alas! this education is a labor, requiring a long, persevering, careful, intelligent, and most tender handling. It were much better left alone, than to be attempted, so as to create disgust, or to embitter early associations, or to render virtuous and ennobling pursuits disgusting throughout after-life. On the teacher depends the training of the poor man's child, for poor parents have, unhappily, too little spare time to allow them to perform the greatest duty of a parent. And thus, as the character of every nation mainly depends upon the training of the children, we may safely affirm, that, such as our teachers are, such also will be our peasantry.

How essential is it, then, to the moral welfare, and therefore to the political greatness of a nation, that the profession of the teachers should be one, insuring the perfect satisfaction of its members, and commanding the respect of the country!

The teacher's station in society ought to be an honorable one, or few learned and able men will be found willing to remain long in the profession, even if any such men can be induced to enter it; and it is much better to be without teachers altogether, than to leave the training of our children to men of narrow minds, unrestrained passions, or meagre intelligence. The Prussian government has fully

* Since these remarks were written, the course of public events in Prussia has given a very remarkable proof of their correctness. To the National Assembly, which met in Berlin in May, 1848, the people of the provinces elected no fewer than eight teachers as representatives; giving this striking proof of the people's respect for the ability and high character of the profession.

recognized these truths, and has, therefore, done all within its power, to raise the character and social position of the teachers as much as possible. As these efforts have been heartily seconded by the provincial governments and the people, the result has been most remarkable and satisfactory.

The first exertions of the government were wholly devoted to the improvement of the intellectual and moral character of the profession, and to the increase of its numbers. They determined to make the name of "teacher" an honor, and in itself a guarantee to every parent of the character and attainments of the man who bore it. To attain this end, they denied all access to the ranks of the profession to any but those who proved themselves worthy of admittance. No person can be a teacher in Prussia, or in any part of Germany, France Austria, Switzerland, or Holland, until he has passed a very severe and searching examination, and until he has produced testimonials from those well acquainted with him, of the irreproachable nature of his moral life and character. This examination, which includes both intellectual and moral qualifications, is conducted by able and impartial men, among whom are to be found the candidate's religious minister, the professors of the normal college at which he was brought up, and at least one of the educational magistrates of the county of which he is a native. He who passes the ordeal is allowed to be a teacher, whether he was educated at a normal college or not. The ranks of the profession are open to all educated and moral men, wherever or however they were educated; but educated and moral they must prove themselves. It is not, then, to be wondered at, that the men, who are known to have satisfactorily passed this scrutiny, are regarded by all their fellow-countrymen with respect and consideration, and as men of great learning and of high character.

This once attained, the next great efforts of the government were directed to the improvement of the social position of the teachers. The government placed them under the immediate protection of the county courts. They also made a law that no teacher, who had been once elected, whether by a parochial committee, or by trustees, or by private patrons, should be dismissed, except by permission of the county magistrates. This protected the teachers from the effects of the mere personal prejudices of those in immediate connection with them. They then defined the *minimum* of the teachers' salaries, and this *minimum* they have ever since been steadily increasing.

It is absolutely necessary, that my readers should not connect their preconceived ideas of an English village schoolmaster with the learned and refined teacher of Prussia. They might just as well think of comparing the position and attainments of the vast majority of our teachers with those of the scholars of our universities, as of comparing those of our schoolmasters with those of the Prussian teachers. I felt, whenever I was in the company of a Prussian teacher, that I was with a gentleman, whose courteous bearing and intelligent manner of speaking must exert a most beneficial influence upon the peasantry, among whom whom he lived. It was, as if I saw one of the best of our English curates performing the duties of a schoolmaster. I never saw any vulgarity or coarseness, and still less any stupidity or incapacity for their duties, displayed by any of them.

The Protestant teachers of Germany occupy situations of importance in connection with the religious ministers and religious congregations. They fulfill several of the duties of our curates, clerks, and organists. In both Romanist and Protestant congregations, they lead the choir and play the organ. They act, too, as clerk; and when a Protestant minister is indisposed, and unable to conduct public worship, the parochial teacher officiates in his stead, reads the church service, and sometimes also preaches. The musical part of public worship, in both Romanist and Protestant churches and chapels, is always directed by the parochial teacher. The small salary, which they receive for the performance of these duties, serves to increase their incomes; but what is of much more importance is, that this connection of the teachers with the religious congregations and ministers serves to bind the religious ministers and teachers together, to lessen the labors of each by mutual assistance, and, above all, to raise the teacher in the estimation of the poor, by whom he is surrounded, and thereby materially to increase the effect of his advice and instructions.

It was very curious, and pleasing, to observe the effects of the intercourse of

this enlightened and excellent body of men with the peasantry during the last twenty years. I do not hesitate to say, that, at the period of my visit to Prussia, I had never before seen so polite and civilized, and seemingly intelligent, a peasantry as that of Prussia. Were a stranger introduced into some of the lowest schools, I am quite convinced he would not believe he saw peasants' children before him. They were generally so clean and neatly dressed, and their manners were always so good, that I was several times obliged to ask the teachers, if I really saw the children of the poor before me. The appearance of the girls was particularly gratifying; their dress was so respectable, their manners was so good, their way of dressing their hair showed so much taste, and their cleanliness was so great, that no one, who had not been informed beforehand to what class they belonged, would have believed them to be the children of the poorest of the people. The lowest orders of Germany are so much more refined than our poor, that the children of the rich very often attend the primary schools, while the children of the trades people and middle classes almost invariably do so. The richer parents know that their children will not come into contact with any coarseness, and that the teacher is certain to be an educated and refined gentleman. This mingling of the children of the higher and lower orders tends to civilize the peasantry still more, and to produce a kindly feeling between the different ranks of society. But the primary cause of the great and ever-increasing civilization of the Prussian peasantry is, undeniably, their contact with their refined and intelligent teachers. For, whilst the clergy are laboring among the adults, the teachers are daily bringing under the influences of their own high characters and intelligence ALL the younger portions of the community.

The teachers in Prussia are men respected by the whole community, men to whom all classes owe the first rudiments of their education, and men in whose welfare, good character, and high respectability, both the government and the people feel themselves deeply interested. In birth, early recollections, and associations, they are often peasants; but in education and position they are *gentlemen* in every sense of that term, and acknowledged officers of the county governments. There are more than 28,000 such teachers in Prussia. This great profession offers, as I shall presently show, a means, by which an intelligent peasant may hope to raise himself into the higher ranks of society, as the expenses of preparing for admission into the profession are borne by government. But, as the number of candidates for admission is consequently always large, the government takes every possible precaution, that only such shall be chosen, as are in every respect qualified to reflect honor upon the profession, and carry out its objects in the most effective manner. And so well satisfied are the teachers with their position, that, although their pay is often but poor, yet it rarely happens that any one quits his profession to seek another situation. They are contented with their profession, even when it affords only a bare living, as it always confers a station of respectability and honor, in direct communication with the provincial governments. I made the most careful inquiries upon this subject, and can speak with great confidence upon it. I was in daily communication with the teachers from the day I entered Prussia, and I tested the truth of what they told me, not only by comparing their statements together, but also by many inquiries, which I made of the educational counsellors and government officers in Berlin. Next to Dr. Bruggeman, one of the head counsellors of the Minister of Education, the gentleman to whom I am most indebted for information on this subject are Counsellor Stiehl, the Chief Inspector of Prussia, who is employed by the Minister on particular missions of inspection in all the provinces of Prussia; Professor Hintz, one of the young professors in Dr. Diesterweg's normal college; Dr. Hennicke, the director of the normal college at Weissenfels; Herr Peters, a teacher at Bonn; one of the teachers at Cologne; several of the teachers at Berlin; and several of the teachers at Elberfeld. From these gentlemen, and many others, I gathered the following information: When a boy is intended for the teachers' profession, he remains in the primary school, until he has completed the whole course of primary instruction, i. e. until he has learned to write and read well, and until he knows the principal rules of arithmetic, the outlines of the geography and history of his native country, a little natural history, and the Scripture history. This knowledge he does not generally acquire before he is fifteen years of age.

From the age of fifteen to the age of eighteen, before which latter age a young man can not be admitted into any normal college, the education of young candidates, who are the sons of towns-people, is different to the education of those, who are the sons of country people.

The young candidates for admission into the teachers' profession, who are the sons of towns-people, enter at fifteen into the classes of the *superior public schools* of the town, in which schools a number of endowed places are always reserved for poor boys, who have distinguished themselves in the primary schools. The education given in these schools is of a higher character, than that given in the *primary schools*. It comprehends mathematics, and the rudiments at least of the classics, besides lectures in history, physical geography, and drawing. They remain in these *superior public schools* until their eighteenth year, when they can seek admission into a normal college. The young candidates for admission into the teachers' profession, who are the sons of poor country people, do not enjoy all the advantages which the children of towns-people possess, as there is seldom a superior primary school in their neighborhood, in which they can continue their studies, after leaving the primary school. If the son of a peasant aspires to enter the teachers' profession; after leaving the primary school, he engages the parochial teacher to give him instruction in the evenings, attends the teachers' classes in the mornings and afternoons, and assists him in the management of the younger children. He continues to improve himself in this manner, until he has attained the age, at which he can apply for admission into a normal college.

There are, however, a great many schools in Prussia, established for the purpose of preparing the sons of the peasants for admission into the normal colleges. These preparatory schools generally belong to private persons. Every young person admitted into them is obliged to pay a small fee for his education there. This fee is generally very trifling, but is still sufficient to prevent the sons of the poorest peasants entering them; and, consequently, these latter, if they live in a country village, are obliged to content themselves with the evening lessons given by the village teacher, and with the practical knowledge gained by attending his classes in the mornings and afternoons. But it is always possible for the peasants' children, with industry, to prepare themselves, by the aid of the village teacher, for admission into a normal college. Of these latter admirable institutions for the education of teachers I shall hereafter speak at length; suffice it here to say, that there are between forty and fifty of them in Prussia, supported entirely by the state, and under the direction and surveillance of the provincial committees called *Schulcollegium*. There are five or six normal colleges in each province, some of which are set apart for the education of the Romanist, and the others for that of the Protestant teachers. Each of them is generally put under the direction of a priest or of a protestant minister, according as it is intended for the education of Romanist or Protestant teachers, and is provided in the most liberal manner, with every thing necessary for the education of the young students. The education given in them is nearly gratuitous; no young man being called upon to pay for any thing, but his clothes and his breakfast, whilst, in many cases, even this trifling charge is paid for the poor student out of the college funds.

All young men who aspire to the office of teacher in Prussia, and who aspire to enter a normal college, when the yearly vacancies take place, are obliged to submit to an examination, conducted by the professors of these colleges, in presence of the educational counsellors from the county court. No young man can enter the examination lists, who has not produced certificates of health, and freedom from all chronic complaints, or who has a weak voice or *any* physical defect or infirmity. None but picked men are selected as teachers in Prussia. The examination is very severe and searching. For, as there are always a great number of candidates for admission into each college, and as the favored candidates are only chosen, on account of their superior abilities, the competition at the entrance examinations is very great.

The subjects of this examination are, reading, writing, arithmetic, geography, history, singing, chanting, and the Scripture history.

The young man, who has just obtained admission into a normal college in Prussia, and whose education as a teacher has only just begun, is much better educated, *even at the commencement* of his three years' education in the college,

than almost any of our teachers are, when they enter upon the performance of their duties in the schools, and when their education is considered to be completed! How much superior, therefore, in intellectual acquirements, the Prussian teacher is, when he has completed his collegiate course, I need not observe. When the examination is concluded, as many of the most promising of the candidates are selected as there are vacancies in the college; and, after a strict examination has been made into their characters and previous life, each successful candidate is required to sign an agreement, promising to officiate as a teacher, after leaving the college, for a number of years, equal to those during which the government educates him gratuitously in the college. They are then admitted, and are only required to provide themselves with clothes, and to pay about 3*l.* per annum. All the other expenses of their education, maintenance, &c., are, as I have said before, borne by the state. They remain in these colleges two or three years, never less than two, or more than three. Here they continue the studies which they had previously followed in the primary and superior schools. They perfect themselves in writing, arithmetic, history, geography, and Scripture history, and receive a careful education in the physical sciences, and particularly in mathematics and botany. In some of the normal colleges, the young men also study Latin and the modern languages. Besides this, they *all* learn the violin, the organ, and piano-forte. I have seen as many as a hundred violins, three organs, and three piano-fortes in one normal college. They also continue the practice of chanting and singing, which they had commenced in the village schools; and when the college is situated in the country, and intended for village teachers, the students learn gardening and agriculture. I became acquainted in Bonn, with the teacher of the *poorest* school in the town. He could speak French very tolerably, as well as a little English; he was acquainted with many of our first writers, and knew the rudiments of the Latin language, in addition to the necessary attainments of a teacher.

But the government and the people are not satisfied that, because a teacher has passed through one of these training establishments, he is therefore fit to undertake the management of a village school. Far from it. When the normal college course is finished, the young aspirants are obliged to submit to another examination, which is conducted by the professors of the college in the presence of a counsellor from the provincial schulecollegium, the educational counsellor of the county court, and a delegate from the Roman Catholic bishop, or Protestant superintendent of the county, according as the school is for Romanist or for Protestant students. These different personages *ought* to be present, but I was assured that, in general, only the educational counsellor of the county court assisted at the examination. At its conclusion, if the directors and professors have been satisfied with the conduct of the young men, during their residence in the college, and have no reason to doubt the excellence of their moral character, and the orthodoxy of their religious belief, the young candidates receive diplomas marked according to the manner in which they acquitted themselves in the examination, "1," "2," or "3," and signed by the director and professors, and by the members of the provincial schulecollegium.

Those who obtain the diplomas marked "1," are legally authorized to officiate as teachers, without further scrutiny, but those who only obtain those marked "2" or "3," are only appointed to schools for two or three years on trial, and at the end of that time, are obliged to return to the normal college and undergo another examination.

It is not, however, *necessary* that a young man should pass through a normal college, in order to obtain a diploma enabling him to officiate as teacher. Any person, who has received so good an education as to enable him to pass the examination at a normal college, can obtain one, if his character is unimpeachable. By far the greatest proportion, however, of the teachers of Prussia are educated in the normal colleges. When they have obtained these diplomas, the county courts present them to such school committees as require teachers; and if these parochial committees are satisfied with them, they are elected. In such a numerous body as that of the Prussian teachers, there are always numerous vacancies. The number of colleges and students are so arranged, as to regularly supply that, which is found to be the average number of yearly vacancies.

The candidates who have obtained only the diplomas marked "2," or "3," hold their offices, as I have said, only provisionally; and, in order to be definitely appointed, are obliged, at the termination of their specified period of trial, either to obtain the approval of the local inspector, or to undergo another examination; and I was assured, that they are sometimes obliged to return three or four times to be examined, ere they can obtain a definite appointment; such care does the country take, that none but fit persons shall occupy this responsible position. When he is once appointed, however, the teacher is thenceforward a county and not a parochial officer. No person or set of persons in *immediate* connection with him can turn him out of his situation, without having first obtained the sanction of the county magistrates. After the parochial ministers and householders have once elected him, they have no power to deprive him of his salary or his situation. No one but the county magistrates of the union inspector, who, by living at a distance, are not likely to be affected by personal prejudices or parochial disputes, can interfere directly with the teacher, and should the latter deem the interference of even the inspector uncalled for, he can always appeal to the superior authorities, or even to the minister of education himself. The parochial committees have, however, the power of complaining of the teacher to the county magistrates, if they think he is acting unwisely or immorally; and such complaints always receive immediate and special attention. When any such complaints are made, the county court dispatches an inspector to examine into the matter, and empowers him, if he thinks the teacher worthy of censure, fine, or expulsion, to act accordingly. If, however, the teacher is not blameable, the inspector explains the matter to the parochial authorities, and effects a reconciliation between the parties. If the inspector should deem the teacher worthy of punishment, and this latter should be dissatisfied with the sentence, he can carry the matter before a justice of the peace; and if he is not satisfied with his decision, he can appeal to the provincial *schulcollegium*, thence to the minister of instruction, and thence, if he desires, to the king himself; of so much importance does the Prussian government deem it, to protect the teachers, and to raise their office in public opinion. I have mentioned that a Prussian teacher seldom leaves his profession; but that many change their positions. When a good and well paid situation falls vacant in any parish, an experienced teacher, who already occupies some worse paid situation in another parish, and who has obtained credit for his excellent school-management, is preferred by the school committee to the young adepts fresh from the normal colleges. On this account, the young men generally commence with an inferior position, and earn better ones, according as they manage the first they entered. It is evident, how important a regulation this is, as the teachers of the poorest schools are saved from becoming listless and dispirited, and are rendered earnest and industrious, in the hopes of bettering their situation. The country is, however, gradually improving the salaries of all the teachers. No village or town is ever allowed to *lessen* the amount it has once given to a teacher. What it has once given, it is obliged to continue to give in future. It may increase it as much as it likes, and the county courts have the power of interfering, and saying, "You have hitherto paid your teachers too little; you must augment the teacher's salary." This is only done, however, when it is known, that the parish or town is capable of increasing the school salaries and is unwilling to do so.

The importance of enabling the teachers to command the respect of the people, of rendering them independent of those in immediate connection with them, and of protecting them from ignorant interference and mere personal animosity, is so fully recognized in Prussia, that even when the school is endowed, and managed by trustees, these trustees, after having once elected a teacher, are not permitted to dismiss him, unless they can prove to the county court that they have sufficient cause for complaint. The teacher, elected by trustees, has the privilege of appealing to the minister of education in Berlin, against the act of the trustees and county magistrates, just as well as all the other teachers of Prussia.

The reasons which have induced the Prussian government to render the teachers, after their election, so independent of those in immediate connection with them appear to have been—

1st. Because the teachers of Prussia are a very learned body, and, from their long study of pedagogy, have acquired greater ability than any persons in the art

of teaching. They are, therefore, better qualified than any other persons to conduct the instruction of their children; but, if those persons who have never studied pedagogy could interfere with them, and say, "You shall teach it in this way or in that, or else leave the parish," the teachers would often be obliged to pursue some ridiculous, inefficient method, merely to please the whims of persons not experienced in school management, and the enlightenment of the people would thus be often considerably retarded.

2d. Because, if the parishioners or the parochial ministers had a right to turn away a teacher, whenever he chanced to displease them, the teachers would always be liable to, and would often suffer from, foolish personal dislikes, founded on no good ground. They would thus lose their independence of character, by being forced to suit their conduct to the whims of those around them, instead of being able to act faithfully and conscientiously to all; or by being exposed to the insults or impertinence of ignorant persons, who did not understand and appreciate the value and importance of their labors; or by being prevented from acting faithfully toward the children, from fear of offending the parents; or by being forced to cringe to and flatter the ignorance, and even the vices, of those around them, instead of being able to combat them; and they would thus generally, by one or other of these ways, forfeit at least some part of the respect of the parents of their children, and would, consequently, find their lessons and advice robbed of one-half their weight, and their labors of a great part of their efficiency.

For these reasons, the Prussian government endeavors to give as much liberty as possible to the teachers, and to fetter their hands as little as possible. In the normal colleges they receive instruction in the different methods of teaching; and, out of these, each teacher is at liberty to follow whichever seems to him the best calculated to promote the growth of the intelligence of his scholars. It is felt, that without this liberty, a teacher would often work unwillingly, and that a discontented or unwilling teacher is worse than none at all. In the choice of their books and apparatus, the teachers are allowed an almost equal freedom. If a teacher finds a book, which he thinks better calculated for instruction, than the one he has been in the habit of using, he sends it through the inspector to the educational counsellor of the county court, who forward it to the *schullehrer* for approval; and, as soon as this is obtained, the teacher can introduce it into his school. There are, already, a great many books in each province, which have been thus sanctioned; and out of these, every teacher in the province can choose whichever pleases him most. These school-books are, generally, written by teachers; and, from what I saw of them, they seemed to evince a profound knowledge of the science of pedagogy. Until a book has been thus sanctioned by the *schullehrer*, which has the management of the normal colleges and gymnasia of its province, it can not be introduced into a parochial school.

The teachers are not assisted by monitors in Germany, as in Switzerland, France, and England; and this I think a very great error. I have often been in schools in Prussia, where the teacher had about one hundred children of different degrees of proficiency to instruct in the same class-room, without any assistance whatever; the consequence was, that while he was teaching one class, the others were in disorder, and making noise enough to distract the attention of the children, who were receiving instruction, as well as that of the teacher, who was giving it; while the teacher, instead of being able to devote his time to the higher branches of instruction, and to the children, who more particularly needed his care, was obliged to divide it among all, and to superintend himself the very lowest branches of instruction; and this, too, at the sacrifice of the order and quiet of his school. When I represented this to the teachers, I was always answered, "Yes, that is true; but then we think, that a young monitor is unable to educate the minds of the children under his care, and is consequently likely to do them much injury." This is, no doubt, the result, if the teachers leave the education of any of his children *entirely* to monitors; but he has no need to do this; he ought to employ his monitors merely in superintending the more mechanical parts of instruction, such as writing, and learning the alphabet, and also in preserving order; he might then himself conduct the *mental* education of all the children. But this they will not do in Prussia; they are so afraid of injuring the mental culture of the children, that they positively throw away a very important

means for the attainment of this end. In Switzerland, a very different course is pursued; the teachers are assisted in keeping order, and in teaching the more mechanical parts of instruction, by monitors, chosen from among their most advanced pupils. These monitors remain with the teacher, until they are of sufficient age to go to a normal college; they are paid, I believe, by the parishes, and are instructed by the teachers in the evenings. From among them, the young candidates for the vacant places in the normal colleges are chosen; so that the Swiss teachers have often been engaged in schools, and in school management, from their earliest years. Besides this advantage, the country is spared a great expense; for in Prussia, where they have no monitors, they are obliged to augment the number of their teachers very considerably; and I have found in a small school, which could have been very easily managed by one teacher and some well trained monitors, as many as three teachers, for each of whom good salaries had to be provided, as well as houses and gardens. Doubtless, it is much better to have experienced teachers, than young monitors; and hence it is that the town schools in Prussia are very much better than those of other countries, as the town committees can afford to engage a sufficient number of teachers; but in the poor country parishes this is not the case, and there it is, where the want of monitors is most severely felt, as a large school is often left entirely to the unaided care of a single teacher. But this very defect in the Prussian system arises from the great anxiety of the educational authorities, that the religious and moral education of the young should not suffer. Still I think it is a very great mistake; and I am sure that many schools I saw in Prussia suffer grievously from this regulation.

But it will be asked, how are the salaries of the teachers provided, and what is their amount? The regulations on this subject are particularly deserving of attention. The Prussian government clearly saw, that nothing could tend more strongly to nullify their efforts to raise the teachers' profession in the eyes of the people, than to leave the salaries of the teachers dependent, either on uncertain payments, or on private benevolence. To have done so would have been to destroy the independence of the profession.

The Prussian government, therefore, decreed that, however small and from whatever source the teacher's salary should be derived, its *amount* should always be *fixed* before his appointment, and that the payment should be *certain* and *regular*.

As I mentioned before, each succeeding teacher must be paid, *at least*, as much his predecessor received. The county magistrates have the power of obliging each town or parish to increase the amount of the salaries of their teachers, whenever they think the town or parish is paying too little, and can afford to pay more. These salaries are now wholly paid by the school or town committees, from the funds raised by local taxation. Before the late law, which made education gratuitous, they were derived, in part, from the school fees. But the amount of the salary did not, in any case, depend on that of the fees, nor was the teacher ever placed in the invidious position of being obliged himself to collect these monthly payments. They were always collected by a tax-gatherer, appointed by the village or town magistrate; and when they did not amount to the fixed salary, which the school committee had agreed to pay to the teacher, they were increased by a parochial rate, levied on the householders. In many cases, however, the schools are endowed, and for admission into these, no school fees were ever required. But where fees were required, and where a parent was too poor to pay them, the parochial or town authorities were always obliged, by law, to pay them for him. The following are the regulations, which define the *minimum* of the salaries of the Prussians.

Some of the country schools have each as many as three teachers; but the number of teachers in a country school in Prussia does not, generally, exceed *two*; and in many of these school, there is only one teacher. Where there are several, one is the head master, and the others are his assistants. The laws relating to their payment are as follows:

"The first teacher in a country school, or, if there be only one, then the single teacher shall receive, as his yearly salary and the perquisites of his office, at least:

1st. Free lodging.

2d. The necessary fuel for the warming of the school-room, and of his own dwelling-house and for his household economy.

3d. A piece of land, as near as possible to the school, of from one to three Prussian acres large; the tillage and manuring of which are to be done at the expense of the parish.

4th. A kitchen garden behind his house, of not less than half a Prussian acre.

5th. The necessary building for his little farming operations.

6th. Free summer pasture for at least two cows.

7th. Twelve bushels of rye meal, two cart-loads of hay, and two cart-loads of straw.

8th. 7*l.* 10*s.* in money." [It must be remembered that 7*l.* 10*s.* in Prussia, is worth about as much as 12*l.*, (\$60,) in England, and that this is only the sum which has been fixed by law as the *legal minimum*, and by no means gives an idea of the amount of salaries paid to the Prussian teachers.]

"If the field, garden, or summer pasture for his cows can not be provided by the parish, the county court must determine what equivalent in money must be given him.

The second, third, &c., teacher in a country school must receive —

1st. Free lodging.

2d. The fuel necessary for warming his house.

3d. 9*l.* in money, (or about 15*l.* in English value.)

The teachers of the towns must receive —

1st. Free lodging and fuel.

2d. The first teacher should receive at least 40*l.* per annum, and the other teachers at least 30*l.* per annum," in English values.

I found these regulations among some educational laws issued by the government in 1845, for one of the provinces; but Dr. Bruggeman assured me, that similar laws were in operation for the whole of Prussia. The above emoluments are the lowest the teachers can receive according to law. The government is about to raise this *minimum* considerably, and to increase the salaries throughout Prussia. Hitherto many have been paid but poorly; very few, however, have deserted their profession, or engaged in other occupations, as they are generally proud of their position, and satisfied with it.

Herr Peters, a teacher of a primary school in Bonn, with whom I spent some time, said to me, one day, "The Prussian teachers do not receive high salaries; but," he added, with emphasis, "however little the salary of a teacher may be above the legal minimum, it is certain, and collected for him by the parochial authorities, without his having to trouble himself about it." The law, as I have mentioned, is very strict in requiring the payments of the salaries to be made with the utmost regularity.

It is easy to see how invaluable, for any country, a great privileged class, like that of the Prussian teachers, must be, especially when many of its members are, as in Prussia, chosen by the state from amongst the most highly gifted of the peasant class, and educated at the expense of the country. It is, in fact, for modern Prussia, just what the Roman Catholic Church was, for Europe in the middle ages; it is a ladder, by which all the genius of the lowest orders may ascend into a suitable field of action. A young peasant boy of promising abilities pushed on by the restless spirit, which so often characterizes youth of real genius, and anxious to better his position in the world, or to gain some sphere of action more congenial to his taste, than the farm-yard, or the workshop, finds in Prussia, the teacher's career open to him. If he can only distinguish himself in his village school, and pass the entrance examination of a normal college, he gains a high education at no expense, and is then sure (if he conducts himself well, and distinguishes himself in the normal college) to obtain a teacher's place, to put himself in immediate connection with the government, and to gain a very honorable situation, affording him the amplest field for the development and exercise of his talents. A clever peasant in Prussia, instead of becoming a Chartist, enters a normal college, and becomes a teacher. There is no need for a young peasant to despond in Prussia, and say, "Here I am, endowed with talents fitting me for another sphere, but shut out by doors, which can only be opened with a golden key." Far otherwise. Free places are retained in the gymnasia for poor boys, who wish to continue their studies; and from these colleges they can enter either into the ranks of the Protestant or Romanist clergy,

or into those of the teachers; and, in the last case, without having any thing to pay for their education. It is easy to comprehend, how this tends to allay political strife and discontent. In our country, this is often occasioned, or, at least, increased, by some one or two clever individuals, who find themselves confined within a sphere, too narrow for their talents and energies, and who, by their own restless murmurs, arouse the dormant passions of their neighbors. The German governments have been wiser in their day than our freer countries. They have separated the fiery spirits from the easily excited masses, and converted them into earnest, active, and indefatigable fosterers of the public morality, and into guardians of the common weal.

In considering the salaries and privileges of the teachers, it must also be borne in mind, that they are exempt from taxation, and that they are free from all obligation to serve in the army, and to attend the yearly military exercises.

On the installation of a new teacher, the parochial or school authorities are obliged, either to send conveyances for the transport of his family and goods, or to pay the expenses of such transport, for any distance less than fifty English miles. But, if the teacher leaves his situation before the expiration of five years, he is obliged to repay to the local authorities the expenses of this conveyance.

Whenever a new teacher is introduced into a parochial school, his installation is a public ceremony, at which all the parochial authorities assist, in order to impress the people with a sense of the importance of his office and his duties, and to encourage among them a respect for him, without which his hopes of success in his labors must be necessarily very small.

The ceremony of installation generally takes place in the parochial church, where the new teacher is presented, by the religious minister, to the civil authorities, and to the inhabitants of the parish. The children, whose education he has to conduct, are always present at the ceremony.

The Prussian government feels that, unless it can render the profession honorable and worthy of men of high characters and attainments, all its attempts to raise the religious and moral tone of the education of the people will be ever unavailing.

I have not hitherto mentioned Prussian schoolmistresses, because there are but few; and because the regulations, with respect to their education, examination, and appointment, are precisely similar to those relating to schoolmasters. Among the Protestants of Prussia there are scarcely any schoolmistresses; the greatest part of the Prussian female teachers are Romanists, and for their education there are several normal colleges established in the Romanist provinces of Prussia. I inquired of the Romanist counsellor in the Bureau of Public Instruction in Berlin, whether it was not found difficult to retain the female teachers long at their posts, on account of their making such eligible wives, even for the farmers. But he assured me, that this was not the case, as far as their female teachers were concerned, as they form among themselves a body like the order of the Sisters of Charity, with this distinction, that instead of actually taking a solemn public vow of celibacy, it is generally understood among them, that they shall not marry, but shall devote themselves, during the remainder of their lives, to the duties of school management and instruction. In this respect the Romanists have a great advantage over the Protestants; for I found, in the Protestant cantons of Switzerland, just the same objection to the employment of female teachers, as that which is experienced among the Protestants of Prussia and of England, viz., that a young woman, who has been carefully trained in a good normal college, until she is twenty years of age, makes so good a wife for men, even in the middle classes of society, that she always marries, soon after leaving the college; and, consequently, that a much greater supply of students and colleges are required, in order to supply the constant vacancies, which occur in the ranks, and that the expenses of educating a sufficient number of female teachers are, therefore, too great in general to be supported, unless the students pay for their own education, which very few of the young women, who are desirous of being teachers, are able to do.

In the Romanist cantons of Switzerland, the Sisters of Charity conduct the education of the girls; and their schools are the best and most pleasing female schools I have ever seen. Herr Stiehl, one of the Protestant educational coun-

sellors and chief inspector of Prussia, confirmed all that the Catholic minister had told me, and stated that, for the reasons above mentioned, the Prussian Protestants found it impossible to keep the female teachers long in their situations; and that the expense of constantly educating fresh female teachers, to supply the places of those who married, was too great to be borne. The Prussians, however, in general, prefer male teachers for the girls, *even where they can obtain female*; so that in nearly all the schools I visited, I found schoolmasters, and not schoolmistresses, instructing the girls' classes.

The Prussians would ridicule the idea of confiding the education of the girls to uneducated mistresses, such as those in our dame, and in most of our female schools. They can not conceive the case of a parent, who would be willing to commit his child to the care of a person, who had not been educated, most carefully and religiously, in that most difficult of all arts, the art of teaching. They think, that a teacher *must* either improve and elevate the minds of his children, or else injure and debase them. They believe, that there is no such thing as being able to come into daily contact with a child, without doing him either good or harm. The Prussians know, that the minds of the young are never stationary, but always in progress; and that this progress is always either a moral or an immoral one, either forward or backward; and hence the *extraordinary* expenditure the country is bearing, and the *extraordinary* pains it is taking, to support and improve its training establishments for teachers.

In order to increase the feeling of union and brotherhood, which already exists in a high degree among the Prussian teachers, and in order to encourage them to renewed exertions, and to diminish as much as possible, the feeling of isolation which must always exist, in some degree, where an educated man finds himself placed in a solitary country parish, surrounded by peasantry less cultivated than himself, and cut off from the literary society, to which he had been accustomed at the normal college, the government promotes the frequent holding of teachers' conferences, for the purpose of mutual improvement and encouragement. These conferences are held very often, over the whole of Germany, Switzerland, France, and Holland, and the benefits resulting from them are very great indeed. In Prussia, there are three kinds of such conferences, of which I shall now give a short account. The first is that of the province. In several of the provinces of Prussia, all the teachers, both Catholic and Protestant, assemble once a year, in some town, which has been agreed upon at their last meeting, and on a predetermined day. The duration of the meeting is different in different parts; sometimes only for one, and sometimes for several days. Their objects, too, are different. Sometimes it is for mutual instruction, whilst at others it is for pleasure. But, whatever be the *nominal* purpose of their assembling, the real end of it is, to produce the feeling of association and brotherhood, which is one of the strongest encouragements to isolated and single efforts.

Besides these yearly provincial assemblies, there is also another meeting of teachers held monthly in every *kreis* or union. The principal ecclesiastical authority or school-inspector of the union summons and presides over it. This meeting is more especially intended for the purposes of instruction, than that of the province. It lasts only one day; the teachers meet early in the morning, and disperse again in the evening. They dine together at noon, and spend the morning and afternoon in conferences and mutual improvement. They assemble at some town or village in the union on an appointed day, of which the union inspector gives them each notice some weeks beforehand. In the morning, they all meet in one of the schools, or in some great room of the town. A class of children, taken from one of the schools of the town, is assembled there. One of the teachers, generally one of the younger ones, is chosen by his companions to give these children a lesson, on some subject of instruction in the primary schools. The teacher who is selected, gives the lesson before all the others assembled at the conference. When the lesson is ended, the children are dismissed, and the remaining teachers then begin to criticise the manner, in which the instruction was given, and each shows, how he thinks it might have been improved; and then a debate ensues on the merits of different methods of teaching and of different plans of school management.

This plan of debating at the conferences, on methods of instruction, makes the

teachers think, and stimulates them to inquire, how they can impart instruction in the most efficient manner. It makes them also eager to improve their manner of teaching, as each one fears to exhibit any ignorance of his profession, or any unskillfulness before his professional brethren, and desires to win their applause by his ability; and it makes them properly attentive to all the minutiae of their profession, as well as to the more interesting studies connected with it.

I was present at one of these teachers' conferences. It was attended not only by the teachers from the primary schools, but also by professors from the superior schools and colleges, and was presided over by the director of a normal college. I do not think the importance of these meetings can be exaggerated. They are not only, as I have before said, a great encouragement to the isolated teachers; but they are a continual source of instruction and improvement to all in their most important duties. The teachers continue at these meetings the instruction they commenced at the normal colleges; they discuss all the new school-books that have appeared, all the new regulations that have been issued, all the new plans that have been tried; and they inform one another of the progress of their different districts. In France and South Germany, they have so strongly felt the importance of these meetings, that the expenses of the teachers in traveling to them are borne by the government; and in Holland and the Duchy of Baden, the government inspectors assist at them, and join in the debates. In some parts of Switzerland, also, they are very well organized; and in the canton of Neuchâtel, I remember to have read a number of a very interesting periodical, which was published after each conference, and which contained several most instructive and very able papers, which had been read at the previous meeting of the village school professors.

Besides these conferences, which I have already mentioned, there is still another kind, which is held in Prussia. This is when a parish is very large, and contains several schools and many teachers. In such cases, the chief ecclesiastical authority summons a meeting of all the parochial teachers once a month, for purposes of mutual instruction, similar to the meetings in the unions. Sometimes the clergyman himself gives them a lecture on religious instruction, and, at other times, they debate among themselves on questions of pedagogy, or criticise one another's methods of teaching; but in all cases the object of the meetings is the same, viz., mutual encouragement and improvement. As the religious ministers preside at these parochial and union conferences, they have an opportunity of addressing the teachers on their religious duties, and of giving them advice and instruction respecting the true end they ought to keep in view in their school lessons, and on the care they ought to take to keep this end constantly in sight.

The ministers also give the teachers advice and counsel respecting the manner, in which their religious lesson ought to be given, in order the more strongly to impress the minds of their scholars with the serious import of the truths of the Scriptures; and they have the opportunity of reminding the younger teachers of the particular parts of the Scripture, which they ought more particularly to lay before the different classes of their children, and of the method of religious instruction which they ought to pursue. But it is impossible to detail all the great and obvious advantages, which result from these meetings of the clergy and the school professors, or to enumerate the different subjects of reflection, debate, and conversation, which are started and discussed at them. They are the supplements, so to speak, of the normal colleges, and serve, in an admirable manner, to carry forward the education, which the young aspirants to the teachers' profession commenced at these institutions, and to continually revive through after-life the knowledge imparted in them.

I have now shown how the government provides for the education, appointment, payment, protection, encouragement, and continual improvement of the teachers.

It remains for me to show, how the Prussian government secures the teacher from all fear of being disabled, by sickness or old age, from pursuing his labors or providing for his family. It would be a great disgrace for a profession, such as that of the Prussian teachers, were the fate of a superannuated teacher to be the same as in our country; where there is in general no other refuge for such a person, than the workhouse or the hospital. Doubtless, if Prussia did not feel

more interested than we do, in the protection of this most important class of public servants, it would not care what became of them, when they were too old or too weak to attend the schools. But Prussia fully appreciates the value of the labors of her teachers, and has a sincere respect for them, and a lively concern in their welfare. The government has felt, that to cast off and forsake all the old and faithful teachers, when they could work no longer, would be to disgust the whole body, to break off the sympathies which unite them to their profession, and to shut out of it many noble spirits. It has, therefore, most carefully guarded against these results, by the regulations, which I shall now proceed to describe.

If a teacher, who has been definitely appointed, becomes unable to fulfill the duties of his station, either through the utter breaking up of his health, or by old age, the authorities who appointed him, whether they were the county court, the town school commission, or the parochial school committee, are obliged to pension him for the remainder of his life.

This pension must, according to law, amount to at least one-third of his former income. Whether the committee settles more than this upon a teacher or not, depends upon the manner in which he has labored, whilst he was yet able to do so, and upon the resources which the committee finds at its disposal. When, however, the teacher is not so far incapacitated for exertion as to be unable to do any thing, but only so far as to require assistance, the local committee or county court is not *allowed* to dismiss him on a pension, but is required to provide him an assistant, who must be chosen from among the young men, who have been educated in the normal colleges, and who have obtained certificates of qualification for their duties.

If the school, to which a teacher has been appointed, is supported by or belongs to a landed proprietor, this latter is obliged to pension the teacher, when incapacitated for his duties by illness or old age; and if the school is one of royal foundation, the court of the county, in which it is situated, must pension him. The Prussian government, although professedly a military state, has shown itself *at least as deeply* interested in the welfare of its teachers, as in that of its soldiers, whilst we, who disown the appellation of a military people, take greater care of our soldiers than of our teachers.

Besides the provisions for the pensioning of the superannuated teachers, there is another law in force in Prussia, which relates to the future provision of the widows and orphans of deceased schoolmasters, and which is deserving of equal praise.

In each union a society is formed, of which the principal ecclesiastical authority in the union is the president, the object of which is to provide for the support of the widows and orphans of deceased teachers. The regulations of these societies differ a little, I believe, in the different provinces; but it will not be necessary here to examine them so minutely, as to show what is peculiar to each. I shall only attempt to give a brief sketch of them, as I have collected it from the laws, which have been framed for some of the eastern counties of Prussia, and which I have now before me.

Every definitely appointed teacher, whether in town or country, must become a member of the society established in his union, for the assistance of the widows and orphans of deceased teachers.

Every teacher must pay a small entrance fee on his becoming a member, and afterward a small yearly sum. The amounts of these sums are in all cases confined within certain limits, and can neither fall below nor rise above them. On the amount of the yearly subscription paid by the teacher depends the value of the pension, which his widow or children will be entitled to receive, after his death, from the director of the union society. There are generally three different pensions, varying in value, for either of which the teacher may subscribe at his own discretion, but for one of which he must pay his annual subscription. If he pay to the first and best, his widow or children will receive the greatest pension given by the society, and this is always very much more than the interest of his money, calculated on life averages, would have entitled him to receive, as the societies are not commercial enterprises, but charitable institutions. To enable the societies, therefore, to meet the calls upon their treasuries, it is often neces-

sary, that they should be assisted in some extraordinary manner, and this is done by collections made in the union churches by the ecclesiastical superintendent, and by assistance granted by the county courts. When a teacher dies, however soon it may be after his having commenced his subscription, leaving a wife or children to young to support themselves, they receive the pension for which their father had subscribed. The wife continues to receive it for life, and the children until they are old enough to earn their own subsistence, or until they attain the age of fourteen years; for before this time they are not generally able to leave the parochial schools and commence labor. If he leaves several children, the pension is paid, until the youngest attains this age. But if the widow marries again, she loses her pension, as it is supposed, that her second husband is able to support her.

By these means, the Prussian teacher is freed from all anxiety, about the fate of his family after his death, and is less tempted than he would be, if their after maintenance depended upon his own small savings, to divert his mind from his important duties, by the desire of making a provision, sufficient to support them, if he were to die before they were able to support themselves. Besides these great advantages, the regulations, which I have described, tend to raise the profession in the estimation of the poor, who thus see, that the government considers not only the teachers themselves, but that their wives and families also, are deserving of its especial protection. They also render the situation of a teacher more desirable for literary and clever young men, who find it an honorable station suited to their tastes, and freed from those anxieties, against which a literary man is often the least fitted to contend.

There is still another cause, which contributes, in a very powerful manner, to foster the feeling of brotherhood between the Prussian teachers. I refer to the teachers' journals.

These journals are periodicals, which appear weekly or monthly, and contain all the latest news and statistics, of the progress of education in all the countries of the world; original articles on different questions relating to the general management of schools, and the different methods of instruction; accounts of particular schools distinguished by some particular excellence or other; biographies of distinguished teachers and professors; and reviews of all the latest works on pedagogy.

They are published for the whole of Germany and Switzerland; and their articles are contributed by inspectors, teachers, and professors from all parts of Germany. The stimulus they give to education is almost incalculable. By their means, all the most recent improvements in pedagogy are rapidly disseminated; the efforts of the most able teachers are published; the labors, the plans, and the success of particular teachers are described; the character of all the new laws and regulations is discussed and explained; the honors and rewards bestowed on eminent and successful teachers and friends of education are made known; and in this way, a feeling of generous emulation is excited among all the members of this great body, spread as it is over the Austrian empire, Bavaria, Wirtemberg, Baden, the German dukedoms, Saxony, Prussia, Hanover, and the German cantons of Switzerland, which an Englishman would find it difficult to conceive. Each teacher, who takes in one of these journals, is reminded of the greatness of the brotherhood, of which he is a member; he is told by its pages, that over the vast and well-loved Germany, all the members of this brotherhood are laboring as himself, each in his respective locality; that their efforts are not without success, and not without the sympathy of their country; that he himself participates in this sympathy, and is an object of interest to the whole of Germany; and when he lays his paper down, after its perusal, it is with a feeling of pride in his profession, of exultation in the thought of his labors, and of confidence in his ultimate success.

That the teachers are deeply interested in their profession, no one can doubt, who has had an opportunity of observing how the German press is teeming with works on pedagogy, published by and intended expressly for the teachers.

I happened to be in Leipsic, during the great fair of 1846, at which time all the new books, which had appeared in Germany within the past year were exhibited; and I was very much astonished, at the great number of works on

pedagogy, which had appeared in that year. There were treatises on different questions relating to the management of schools and the instruction of the young; accounts of particular schools in different parts of Germany; obituaries of eminent teachers and professors, who had ceased their labors in this world; biographies of others still engaged in their important avocations; and all kinds of school books properly so called. The tables of the publishers were literally covered with books issued expressly for the schools and teachers, and generally written by members of the profession.

This shows, also, how much is being done at the present time in Germany to improve the science of pedagogy.

Having thus described the character and social position of the great profession of Prussian teachers, I shall now show what education the law requires each of them to have received, before it allows him to engage in the work of instruction; for it must be remembered, that no person, whether he be a foreigner or a native, is allowed to act as a teacher of any public or private school in the kingdom of Prussia, until he has passed a very rigid examination in all the subjects of school instruction, and has obtained a diploma from his examiners, stating that he is fit to be a teacher.

In each of the different provinces of Prussia the government has established five or six great colleges, intended expressly for the education of the teachers. Each county possesses at least one, nearly all have two of them. They are all endowed, partly by the state and partly by private benefactors. The education given in them is perfectly gratuitous; *at least* one-half of the cost of boarding each student is borne by the state, or defrayed out of the funds of the college, on the most liberal scale; and every thing is provided, which can possibly contribute to the perfection of the training and education of the students.

No attempt has been made to give the education of the teachers any political bias. The normal colleges are widely dispersed throughout the country. They are situated close to the homes of the students, and at great distances from the center of government; so that the patriotic sentiments naturally resulting from the humble origin of the young teachers are not weakened; nor are their local sympathies ever interrupted by the young men being removed, during the period of their education, into a distant and uncongenial political atmosphere. Neither does the government undertake the actual direction of these great and important establishments. Each of them, with only two or three exceptions, is put under the care of a religious minister of the sect, for the education of whose teachers it is destined.

In each province, there are, as I have before stated, five or six of these institutions. In each county, there are generally two. If the inhabitants of a county are composed of Romanists and Protestants in pretty equal proportions, one of these colleges is devoted to the education of the Romanist teachers, the other to that of the Protestant. If nearly all the inhabitants of a county are of one faith, both of the normal colleges are devoted to the education of the teachers of this faith; and the teachers of the minority are educated in one of the colleges of a neighboring county. There are only two normal colleges in Prussia, where Romanist and Protestant teachers are professedly educated together. The directors of these great institutions are chosen from among the clergy. The director of a Romanist college is chosen by the Romanist bishop of the province, in which the college is situated; and the director of a Protestant college is chosen by the ecclesiastical authorities of the province, in which the college is situated; subject, however, in both cases, to the approbation of the Minister of Education in Berlin, who has the power of objecting, if an unsuitable or injudicious choice is made.

The normal colleges are thus put under the supervision of the religious bodies. The government itself directs their management. It recognizes the importance of these colleges having a decidedly religious character; and, at the same time, of the education given in them being of the most liberal kind. On the one hand, therefore, it intrusts the direction of them to the clergy; and, on the other hand, it reserves the right of examining them, so as to have the power of interfering, in case the *secular* education of the students should be injudiciously curtailed. The director of each college appoints all the professors and teachers. The religious ministers have, therefore, a considerable share of the direction of these

institutions. Their character is decidedly religious, and a union between the clergy and the teachers is effected, which is productive of the best possible results.

The students remain in these colleges about three years. They live in the institution. Almost the whole of the expenses of their education, and of their board, are paid out of the funds of the college.

If a young man wishes to enter into one of these normal colleges, he need not travel far from home. Within a day's journey of his own village, is to be found one of the normal colleges of his country. If he is able to pass the preparatory examination, and to procure carefully attested certificates of character, he is received as an inmate of the college on a vacancy occurring. During the time of his sojourn there, and during the continuance of his arduous studies, he is in constant communication with all his old associates and friends, and constantly revisits the scenes of his boyhood. His sympathies with his people are thus preserved intact. None of his old connections with his village are broken; he remains the son, the brother, and the companion of the peasants. His life in the normal college is very simple and laborious; the change from its arduous discipline and duties, to those of a village teacher, is a change for the better. The teacher is not rendered discontented with his simple village life, by being pampered in the college; the laborious and self-denying discipline of the college teaches him, how to combine the simplicity of the peasant, with the learning of the scholar. It is the design of these Prussian colleges to send forth simple-minded, industrious, religious, and highly educated peasant teachers; and not affected pedagogues, or mere conceited and discontented gentlemen. Nobly, most nobly, have they fulfilled their mission! Prussia may well be proud of her 30,000 teachers.

Each one in his village, and in his district, is laboring among the poor, not so much to teach them their A, B, C, and mere school-room learning, as to enable them to think; to show them the present, as well as the future advantages of manly virtue, and to explain to them, how much their own prosperity in life depends upon their own exertions. This is education.

Oh! if we could once be taught to recognize the vast benefits, which education *must* confer upon the people, if we could once be taught to understand, the meaning of the term, and the nature of the undertaking, it would not be long, ere each one of our counties would possess its two normal colleges, and each one of our villages its educated teachers and its school. We have the power, but not the will. We do not understand the vast importance of education to the people.

It has been said, by persons desirous of screening our own shameful neglect of the people's education, by the abuse of the great efforts of our neighbors, that the teachers of Prussia have been, in reality, nothing more than the paid servants of an absolute power, intended to prepare the minds of the people to passive submission to a despotic government. Nothing can be more shamefully and ignorantly false than this assertion.

I have a right to speak on this subject, as I have seen more, perhaps, of the Prussian teachers, than any of my countrymen; and of this I am certain, that the sympathies of the Prussian teachers have always been notoriously with the people, and not with the government. The Prussian government has always, in fact, bitterly complained of the too liberal spirit which actuates the teacher's profession, but without effect; the body is popular in its origin, its position, its education, and its sympathies. Many of the warmest friends of constitutional progress in Prussia have always been found among the teachers; and, it is a fact, well worthy of consideration, that liberal and constitutional ideas never made so rapid a progress in Prussia, at any period of its history, as they have done since the establishment of the present system of education. I believe, that the teachers and the schools of Prussia have been the means of awakening in that country that spirit of inquiry and that love of freedom, which forced the government to grant a *bona fide* constitution to the country.

An evidence of the free spirit, which has pervaded the Prussian teachers, may be derived from the fact, that the Prussian government found itself compelled, in 1831, to address a circular order to the teachers, in which, after reciting that the government had been informed, that some of the teachers had converted their

class-rooms into political lecture rooms, and had selected the political topics of the day as the subject of remark, if not of instruction, it prohibited such subjects being introduced into the lessons by the teachers, and ordered the inspectors to prevent the teachers perverting their schools to such objects as these.

The very fact, that such a prohibition was found necessary, proves that my own observations were correct. If further proof were needed, it might be told, that the people have elected many teachers as their representatives in the different Diets; thus proving their esteem and respect for the able instructors of their children.

As nearly all the expenses of the young teacher's education in the normal colleges, are borne by the country at large, and not by himself, it has been thought advisable to require some kind of guarantee, that those, who are educated in the colleges, will really, when their education is completed, labor as teachers in the village schools, and not merely use their college education as a preparation for other more lucrative situations.

In order, therefore, to secure an adequate return for the expenditure of the country, it has been decreed by the government:

"1st. That every young man, who is received into a normal college, shall bind himself, by an agreement, to remain for three years, after leaving the college, at the disposition of the government; and during such three years, to take any situation, which the authorities of the district, in which the normal college is situated, should offer him, or to which they should wish to translate him.

"2d. That if he does not comply with this condition as soon as required to do so, he shall repay to the normal college the cost of the education and maintenance, which had been gratuitously given to him."

Every year, at a fixed period, of which public notice has been previously given in the local papers, the directors and professors of each of the normal colleges hold a public meeting, at which the magistrates of the county and the religious ministers are present, for the purpose of examining all young men, who are desirous of obtaining admission into the normal college for the purpose of being educated as teachers.

These examinations are open to all young men, even of the poorest classes, many of whom enter the lists, as almost all the expenses of the collegiate course are, as I have said, borne by the state, or defrayed out of the funds of the college.

Every competitor at one of these examinations must forward to the director of the college, a fortnight before the examination takes place—

1. A certificate signed by his religious minister, and certifying that his character and past life have been moral and blameless.

2. A certificate from a physician, certifying his freedom from chronic complaints, and the soundness of his constitution and health.

3. A certificate of his having been vaccinated within the last two years.

4. A certificate of his baptism, (if a Christian.)

5. A certificate, signed by two or more teachers, of his previous industrious and moral habits, and sufficient abilities for the teacher's profession.

On the day appointed, all the young candidates, who have complied with the preceding regulations, and who have attained the age of seventeen, are examined at the college, in the presence of the county magistrates, and of the religious ministers, by the directors and professors of the college, in all the subjects of instruction given in the highest classes of the primary schools; *i. e.*,

Biblical history.
The history of Christianity,
Luther's catechism,
Writing.
Reading.
Arithmetic, (mental and common.)
Grammar,

Geography,
German history,
Natural history.
The first principles of the physical sciences,
Singing.
The violin.

When the examination is concluded, a list is made out, in which the names of the young men are inscribed in order, according to the proficiency and ability they have displayed in their examination. As many of the highest in the list are then elected, as students of the college, as there are vacancies that year, occasioned by the departure of those who have left the college to take the charge of village schools.

Those who are elected, as well as their parents or guardians, are then required to subscribe the agreements I have before mentioned; and the successful candidates are then admitted as residents of the college for two or three years, according to the length of residence required by the rules of the college.

The time of residence in Prussia is generally three, and never less than two years. The time of residence in the normal colleges in the neighboring kingdom of Saxony is always four years. When the young men have been once admitted into the normal college, their education as teachers commences. It must however, be borne in mind, that the Prussian teacher, when he first enters a normal college, has generally before that period enjoyed a much better education, and knows much more than, than an English teacher does when he undertakes the management of a school. Unless he did, he would not be able to obtain admission into a normal college. When he leaves the normal college, he has had a better general education, than nine out of every ten men who leave our Universities.

The education of a good teacher is a very difficult matter, and, principally, for this reason: Nothing, but a very high education can fit an individual for the proper performance of that most delicate, difficult, and important duty, the education of a child. Great learning, even when accompanied with good principles, is often apt to *unfit* its possessor for the humble duties of a teacher's life; the mingling, living, and conversing with, and the advising the peasants; the laborious and often unnoticed and unrequited labors of the school-room; the constant and wearying struggle with sloth, ignorance, filth, bad habits, and immorality; with the opposition of the prejudiced, and the ignorance of the uneducated parents; with the misrepresentations of his scholars; and with the neglect of the community. The learned teacher has all this, and more than this, to contend with. He finds himself in such a situation, having received an education fitting him for a very different sphere of action, deserving much higher emolument, and inclining him to seek a very different kind of employment. Such a man, if he has received *only* an intellectual training, is sure, sooner or later, to fly from his profession, and seek out an employment more congenial to his newly acquired tastes, or, if he remains at his post, he remains discontented, and, by discontent, totally unfitted to perform his duties aright.

Now the Prussian and the German normal colleges have avoided this difficulty in the following manner: They give the teachers a very high intellectual education, but they give them something more: they educate *their habits* also; they accustom the young men, whilst they are in the colleges, to the most laborious and most menial duties; to combine high intellectual endowments with the performance of the humblest duties of a peasant's life; and to acquire high literary attainments whilst living on a peasant's diet, wearing a peasant's dress, and laboring harder than any peasant is ever called upon to do. When, therefore, the students leave the colleges, they find their positions, as village teachers, situations of less labor, of less real drudgery, and of more comfort, than those which they formerly occupied in the colleges. By these means, their sympathies for the labors and simplicity of the class, from which they sprung are cherished, whilst the labors of the class-room are rendered light and easy by comparison with the labors and daily duties of the normal college. Thus, the college does not engender discontent, but braces the young teacher to his work, and prepares him to encounter it with pleasure.

The education given in the normal colleges of Germany and Switzerland may then be said to consist of two distinct parts:

1st. The intellectual training.

2d. The industrial training.

1st. THE INTELLECTUAL TRAINING.—This, I have before said, is of a very high character. I have shown what knowledge a young man must have acquired, before he can gain admittance into a normal college. This is only the *ground-work* of his education in the college. During his three year's residence he continues his studies in—

Biblical history.

The history of Christianity,

Luther's catechism,

Reading, writing, arithmetic, and grammar.

He further enters upon a new and regular course of study in—

Geography,
History,
Natural history,
Botany,
The physical sciences,

Pedagogy.
Singing and chanting,
Drawing,
The violin, piano-forte, and organ.

Besides these subjects of study, the young men generally learn the Latin and French languages, and very often the English also. I met several teachers who knew all three. These latter acquirements are not, however, required; but without the former, a young man could not obtain a teachers diploma, or officiate in any school as a teacher, nor would he be accepted by the inhabitants of a parish.

The first two years of a teacher's residence in the normal college are devoted almost exclusively to these studies; the third year is divided between them and the daily practice of teaching in the model schools, connected with the college. Here they first practice as teachers, under the eye and direction of an experienced professor, who is able to show them how to impart knowledge in the best manner, and how to manage and direct all the minutiae of school discipline. Those who imagine, that any one is fit for the performance of these duties without any preparation, show themselves as ignorant of the duties of a teacher, as they are careless about the improvement and happiness of the people.

Besides the subjects of instruction I have noticed, the law requires, that each student shall be taught how to distinguish poisonous herbs; what are, and how to use, the antidotes of different poisons; how to treat the more common accidents which laborers are liable to meet with; and what remedies and treatment to make use of in cases of scalds, burns, and bites of mad dogs. The teachers are required to impart this instruction to the scholars of the primary schools, so that every person may be capable of acting for himself and without delay, in cases of such daily occurrence, and where a short delay in administering a simple and necessary remedy often proves fatal.

The teacher is thus qualified in simple cases to act as the village doctor; and in country villages, where no surgeon or medical adviser lives within many miles, the teacher's medical knowledge proves invaluable, both to himself and to the people, among whom he dwells. As the uneducated always esteem a man much more if he exhibits a knowledge of the practical arts and appliances of life, the benefit and use of which they can understand, than for any reputation he may have of learning, of the use of which they have generally but a vague idea; so this practical knowledge of the teachers tends greatly to raise them in the estimation and respect of their poorer neighbors, and by this means to give greater influence and effect to their advice and teachings.

2d. **THE INDUSTRIAL TRAINING.**—This consists, generally, of the performance of all the ordinary household work, preparing the meals, taking care of the sleeping apartments, pruning the fruit-trees, and cultivating, in the lands always attached to the colleges, the vegetables necessary for the use of the household.

The students are required to rise at five o'clock, and to retire to rest by ten at the latest; and in turn to wait upon the professors and on one another; to ring the bell for classes, &c.; to pump the water required for the daily use of the establishment; to go to the post-office for letters; and to teach in the class-rooms of the village school attached to the college.

The whole of every day is occupied by the regular routine of these duties, and by attendance at the lectures of the principal and the professors. There is no unoccupied time, and therefore, no time for the formation of idle or immoral habits. The college course is a laborious, severe, but healthy course of life; bracing up the mind, the body, and the habits, to the exertions of the future career. It is a more than Spartan discipline.

Every year, during its continuance, the young men are rigorously examined, to see whether they are making such progress in their studies, as to afford satisfactory reason for hoping that, at the end of their course of study, they will be able to succeed in gaining a diploma or certificate of competence. When it is found that a young man is incapable, or idle, and that his progress is not such as to insure his probable success in the final examination for diplomas, he is removed from the college, to make room for some more worthy recipient of the national bounty, and of some more worthy candidate for the teachers' profession.

This training continues, as I have said before, for *three* years in most of the Prussian colleges. During the whole of this time the young men are urged and stimulated to the greatest exertion, by the knowledge that, at the end of it, they will have to submit to a severe and searching public examination, conducted in the presence of the educational magistrates of the county, of the religious ministers, and of the professors of the college; and that on the results of that examination, and on the manner in which they succeed in it, their admission into the teachers' profession, and their future course of life, entirely depend.

Unless they can pass this final examination creditably, they can not become teachers; and even if they do pass it, the value of the situation, to which they may be afterward appointed, depends entirely on the degree of efficiency and diligence which they display at the examination.

Every year at a certain period, fixed and publicly announced beforehand, a meeting is held in each normal college, by the director and professors of the college, and by the religious ministers and the educational magistrates of the country, at which all the young men, who have been three years in the college, are summoned to attend, for the purpose of being examined in all the subjects, in which they have received instruction, during their residence in the college. This examination generally lasts two days.

The young men who have completed their third years' residence in the college are then examined in—

- | | |
|--------------------------------------|---|
| 1. Biblical history, | 8. Natural history, |
| 2. The history of Christianity, | 9. Botany, |
| 3. Luther's Catechism, | 10. The physical sciences, |
| 4. Reading, writing, and arithmetic, | 11. Pedagogy, and class management, |
| 5. Grammar, | 12. Singing and chanting, |
| 6. Geography, local and physical, | 13. Drawing, |
| 7. History, | 14. The organ, the piano-forte, and the violin. |

According to the manner, in which each student acquires himself in this examination, he receives, as I have before shown, a diploma marked "1," "2," or "3," or else is rejected, *i. e.* refused admittance into the teachers' profession, on the ground of incompetency.

If a student has succeeded so well in his examination, as to gain a diploma marked "1," he is qualified to take a situation in any school as principal teacher, and to enter at once into the highest and most lucrative situations in the country. This diploma is a guarantee to all to whom he shows it, that he is a young man of good ability, high character and great attainments, and fit to be intrusted with the education of any children of any class in the community.

If a student obtains a diploma marked "2," or "3," he can not, as I have before shown, for the first two or three years, take any situation as principal teacher in a school, but can only officiate as assistant teacher until, by further study and diligent application, he has qualified himself to attend another of the general annual examinations, and has there succeeded in obtaining one of the first diplomas. Those students who obtain the diplomas marked "3," are obliged to return *the following year*, to the college examination, and, if they do not give proofs of having improved themselves, in the interim, in the branches of education in which they were deficient, they are generally, deprived of their diplomas altogether.

Any person, whether he has been educated at a normal college or not, may present himself at one of them, at the time when the great annual examination is held, and may demand to be examined for a diploma. If he shows a requisite amount of knowledge, and can produce all the certificates of character, health, &c., which are required of the other students at their entrance into the normal college, he may, equally with the rest, obtain his diploma, and afterward officiate as a teacher.

But no person without a diploma, *i. e.*, without having given to the country undeniable proofs of high character, well regulated temper, high attainments, and a thorough knowledge of the science of pedagogy, is permitted to officiate as teacher in Prussia.

The connection of a German teacher with the normal college does not, however, close when he has obtained a diploma marked "1," and when he has entered upon his duties as a parochial teacher.

The principal of the normal college is commanded by the laws, to pay at least, one yearly visit of inspection to each of the teachers, who have been educated in

his colleges. The expense of these journeys of inspection, advice and encouragement is borne by the state, or rather, as indeed a great part of the expenses of the normal college itself, by the provincial magistrates. If on these tours of inspection, he perceives that any one or more of the teachers requires some further instruction or practice in any department of school instruction; if he perceives, that a teacher, has allowed his knowledge of any branch of instruction to lag behind the progress of the science of pedagogy, or to grow dull from want of exercise; or if the teacher should himself require it, the principal is empowered to remove the teacher for a few months to the normal college, and during the interim, to fill up his place with a young student, or with some young teacher, who has not yet obtained a situation. All the extra expenses, attendant upon this removal, as, for instance, the payment of the young substitute, as well as the keeping of the teacher himself during his renewed sojourn in the college, are defrayed by the provincial government. The teacher's salary continues to be paid by the school committee, and serves to support his family during his absence.

The normal college in Prussia is, so to speak, the home of all the teachers of the district, in which it is situated. They know they can always apply there for advice; that they will always find friends there, ready to sympathize with them and to render them assistance; and that the director and professors understand all their difficulties, and are always able and willing to aid them in obtaining a remedy from the superior authorities. The college is thus the protector and the adviser of the teachers; it is their refuge in all troubles; it is the central point for their meetings and reunions; and it is the place, from which they can, at all times, gain every kind of necessary information, respecting the various objects connected with their profession. They can see there all the best and newest works on the different branches of pedagogy; all the lately improved apparatus and materials for school instruction; and all the more recently adopted methods of teaching. They can obtain information there about the general progress of education in general, and of the different arts and sciences in particular; about their old friends and associates; and about the character and efficiency of particular books, schools, and methods of instruction.

I can not speak too highly of these great and liberal institutions. The spirit in which they have been conceived, is so liberal; the way in which they have been endowed, is so munificent; their tone and teaching are so truly healthy and patriotic; they are so free from the ignorant cant of dogmatism and from the narrow minded feeling of pedantry; their discipline is so severely moral and so invigorating; their domestic life is so simple, laborious, and happy in its arrangements; and they are so entirely in unison with the religious institutions of the country, that no one can visit them without profound satisfaction.

Normal schools or teachers' seminaries in Prussia, are divided into public or private, superior or chief seminaries, (*Haupt Seminaire*.) and secondary, or small seminaries, (*Neber, or nebeusen Seminaire*.) By a chief seminary was originally understood such seminaries as were completely organized according to the requirements of the laws. Afterwards they were distinguished by the fact, that a special commission of examination was appointed for them, to which commission the director and head teacher belonged. But by recent regulation, a commission for this purpose is appointed to the small, and even the private, as well as to the superior seminaries. They differ now only by the number of pupils; and in a few instances, the smaller seminaries require a shorter residence, and train teachers exclusively for country schools. Private seminaries are encouraged, because the annual graduates of the public institutions can not yet supply the annual vacancies in the schools created by deaths, withdrawal, and dismissal. In addition to the seminaries included in the following table, there are five institutions for female teachers, viz.: at Berlin, Kaisersworth, Munster, Paderborn and Marienweider.

TABLE II.—LOCATION AND NUMBER OF PUPILS OF NORMAL SCHOOLS, IN 1846.

Province.	Regency District.	Place where located.	No. of Pupil Teachers.	No. of Masters and Assistants.	For what Sect designed.	Date when founded.	No. of Free Places.	No. of Pupils admitted.
Prussia,	Königsberg,	Königsberg,	28	4	P.	1809	30	
		Braunsberg, Eylau,	53 70	5	C.	1810	20	
	Gumbinnen,	Angerberg,	38	3	P.	1829	25	
		Karalene,	70	0	P.	1811		
	Danzig, Marienwerder,	Marienburg, Graudenz,	53 96	6	C. & P. C. & P.	1814 1816	46 59	
Posen,		Posen, Paradies,	100 78	10	C.	1804 1838	18 70	
Bromberg,	Bromberg,	30	4	P.	1819	30		
	Trzemessno,	15	2	P.	1829			
Brandenburg,	Potsdam,	Berlin, Potsdam,	34 98	3 1	P. P.	1830 1748	10 22	88 24 50
		Frankfort,	Neuzelle, Alt-Döbern,	120 104	10 8	P. P.			1817
	Stettin,	Stettin, Kammin, Pyritz,	50 18 15	4 2 2	P. C. P.	1735 1840 1827			60
Cöslin, Stralsund,		60 31	5	P.	1806			
Silesia,		Breslau,	Breslau,	195		C.	1765	58
Saxony,	Oppeln, Liegnitz,	Ober-Glogau, Buntzlau,	150 135	10 8	C. P.	1815 1816	24 12	
		Magdeburg,	65	5	P.	1790		
	Magdeburg,	Halberstadt, Gardelegen,	49 27	4	P.	1778 1821		
		Merseburg,	Eisleben, Weissenfels, Zeitz,	20 68 8	3 4	C. P.		1836 1794
	Erfurt,	Erfurt, Mühlhausen, Heiligenstadt,	103 6 32		C. & P.	1820		
Westphalia,	Münster,	Langenhorst,	36	3	P.	1830		
	Minden,	Petershagen, Büren,	34 80	3 5	P. C.	1831 1825		
Rhine,	Arnsberg, Cologne,	Soest, Brühl,	42 100	4 7	P. C.	1818 1823	36 87	
		Düsseldort,	Kempen, Meurs,	101 96	7 8	P. P.	1840 1820	30
	Coblentz, Trier, Aix-la-Chapelle,	Neuwied, Treves,	36	4	P. C.	1816	30	

Prior to 1846 there were two seminaries at Breslau; in that year the Protestant seminary, with 130 pupils, was closed, and the pupils were provided for in two new institutions, one at Löwen, and the other at Heinau. The Small Seminary at Zeitz, was abolished in 1846, and those at Stettin, Pyritz and Kammin, were consolidated into a Chief Seminary at Stettin. The Seminary at Potsdam, is to be transferred (in 1849) to Köpnick, in the neighborhood of Berlin.

REGULATIONS

OF THE NORMAL SCHOOLS OF LASTADIE AND PYRITZ,

IN PRUSSIA.

THE following Regulations of two of the best small (nebeusen) Normal Schools are taken from M. Cousin's "*Report on the State of Public Instruction in some of the States of Germany, and especially of Prussia.*" The author introduces them with some remarks on this class of Normal Schools in Prussia. It is no longer true that all of the smaller seminaries are private establishments.

The small Normal Schools are almost all private establishments, but the government aids and watches over them, without subjecting them to the same publicity it requires of its great schools.

The small Normal Schools differ, generally, from the large, not only in the number of pupils, which is much smaller, but above all as being nurseries of village schoolmasters for the very poorest parishes. This is their proper object; this it is which gives them so peculiar a character, so profound a utility. The great schools, it is true, furnish masters for the country as well as for the towns; and their pupils,—those at least who receive the *stipendia*, or exhibitions,—are for many years at the disposal of the government, which sends them where it likes; a right which, from the well-known rigor of the Prussian government in making all public servants work, we may be sure it exercises. But in every country there are parishes so poor, that one would hesitate to send a schoolmaster of any eminence to live in them; and yet it is precisely these miserable villages which stand in the greatest need of instruction to improve their condition. This need, then, the small Normal Schools are destined to supply. They labor for these poor and backward villages. To this their whole organization, their studies, their discipline, are to be directed. Unquestionably, the great Normal Schools of Prussia are entitled to the highest respect; but never can there be veneration enough for these humble laborers in the field of public instruction, who, as I have said, seek obscurity rather than fame; who devote themselves to the service of poverty with as much zeal as others to the pursuit of riches, since they toil for the poor alone; and who impose restraints on every personal desire and feeling, while others are excited by all the stimulants of competition. They cost scarcely any thing, and they do infinite good. Nothing is easier to establish,—but on one condition, that we find directors and pupils capable of the most disinterested, and, what is more, the most obscure devotion to the cause. Such devotion, however, can be inspired and kept alive by religion alone. Those who can consent to live for the service of men who neither know nor can appreciate them, must keep their eyes steadfastly fixed on Heaven: that witness is necessary to those who have no other. And, accordingly, we find that the authors and directors of these small schools are almost all ministers of religion, inspired by the spirit of Christian love, or men of singular virtue, fervent in the cause of popular education. In these humble institutions, every thing breathes Christian charity, ardor for the good of the people, and poverty. I shall lay before you a description of two;—one hidden in a suburb of Stettin, and the other in the village of Pyritz in Pomerania.

Stettin has a large Normal School, instituted for the training of masters

for the burgher schools. An excellent man, Mr. Bernhardt, school-councilor (*Schulrath*) in the council of the department, was the more powerfully struck by the necessity of providing for the wants of the country schools. He founded a small Normal School for this sole purpose, and placed it not in the town, but in a suburb called Lastadie; he laid down regulations for its government, which I annex nearly entire.

Small Primary Normal School of Lastadie, near Stettin.

1. This school is specially designed for poor young men who intend to become country schoolmasters, and who may, in case of need, gain a part of their subsistence by the labor of their hands.

2. Nothing is taught here but those things necessary for small and poor country parishes, which require schoolmasters who are Christians and useful men, and can afford them but a very slender recompense for their toils.

3. This school is intended to be a *Christian school*, founded in the spirit of the gospel. It aspires only to resemble a village household of the simplest kind, and to unite all its members into one family. To this end, all the pupils inhabit the same house, and eat at the same table with the masters.

4. The young men who will be admitted in preference, are such as are born and bred in the country; who know the elements of what ought to be taught in a good country school; who have a sound, straightforward understanding, and a kindly, cheerful temper. If, withal, they know any handcraft, or understand gardening, they will find opportunities for practice and improvement in it in odd hours.

5. The school of Lastadie neither can nor will enter into any competition with the great Normal Schools completely organized; on the contrary, it will strive always to keep itself within the narrow limits assigned to it.

6. The utmost simplicity ought to prevail in all the habits of the school, and, if possible, manual labor should be combined with those studies which are the main object, and which ought to occupy the greater portion of the time.

7. The course of instruction is designed to teach young people to reflect, and by exercising them in reading, writing, arithmetic, and singing, to put it in their power to instruct themselves, and to form their own minds. For the humblest peasant ought to be taught to think; but to enlighten him, to make him a rational and intelligent being, does not mean to make him learned. "God willeth that all men be enlightened, and that they come to the knowledge of the truth."

8. The instruction ought to have a direct connection with the vocation of the students, and to include only the most essential part of the instruction given in the great Normal Schools.

9. The objects of instruction are—religion, the German language, reading, writing, arithmetic, and singing. To these are joined the first elements of geometry, easy lessons in natural history, narratives drawn from national history (particularly that of Pomerania), and geographical descriptions. The principal object, and the foundation of all education, is religion, as learned from history and the Bible. The principal books are the Bible, the psalter, and the catechism. The school of Lastadie will also strive to excite and cherish in its pupils a love of nature, and to that end will cultivate a taste for gardening and planting.

10. In treating of all these subjects, the pupils must be trained to speak in pure and accurate language; for after the knowledge of religion and of nature, there is nothing of which the children of peasants stand so much in need, as to learn to express what they know with simplicity, truth, and accuracy.

11. The students know enough, when they speak, read, and write well; when they can produce a good composition in the German tongue; when they can calculate with facility and with reflection, and when they sing well; they know enough when they are thoroughly versed in the Bible, when they possess the most essential notions of the system of that universe which they have constantly before their eyes, of that nature in the midst of which they live: they have attained much, when they are Christian, rational, and virtuous men.

12. The period of study is fixed at two years. The first year the pupils learn what they are hereafter to teach to others; besides which, they assist at the lessons the masters give to the children of the school annexed to this small Normal

School. In the second year the future teacher appears more distinctly, and from that time every thing is more and more applied to practice. They continue the whole year to practice teaching, and at the end they receive a set of rules, short and easy to understand, for the management of a school of poor country children.

13. To the school of Lastadie is joined a school of poor children, in which the young men have an opportunity of going over what they have learned, by teaching it to others, and of exercising themselves in tuition according to a fixed plan. This school consists of a single class, in order that the students may see how a good school for poor children should be composed and conducted, and how all the children may be kept employed at once.

14. The number of pupils is fixed at twelve. The pecuniary assistance they receive will depend on circumstances. The instruction is gratuitous. Six pupils inhabit each room. The master lives on the same floor. They take their simple but wholesome meals together. Servants are not wanted. The pupils do the work of the house.

15. The daily lessons begin and end with prayers and psalmody. It rests with the master to fix the hours of devotion (founded chiefly on the Bible and the book of Psalms), as well as their number. So long as the true spirit of Christianity—faith quickened by charity—shall pervade the establishment, and fill the hearts of masters and of pupils, the school will be Christian, and will form Christian teachers; and this spirit of faith and of charity will be productive of blessings to the poor and to the mass of the nation.

16. It will not, therefore, be necessary to lay down minute regulations; but practical moral training must be combined as much as possible with instruction. "The letter killeth, the spirit quickeneth." But what will it not require to imbue the whole establishment with the true spirit of Christianity, so that masters and pupils may devote themselves with their whole hearts, and for the love of God, to the children of the poor?

17. Whoever wishes to be admitted into this establishment must not be under eighteen nor above twenty years of age. He must bring the certificates of his pastor, of the authorities of his parish, and of the physician of the circle, as to his previous conduct and the state of his health. He must, moreover, have such preliminary knowledge as is to be acquired in a well-conducted country school, on Biblical history, reading, writing, arithmetic, and singing. Those who join to these acquirements the principles of piano-forte or violin playing, will be preferred. The candidates for admission give notice to the director, and are examined by the members of the departmental authorities who have the care of the people's schools.

18. There is no public examination. The examination on quitting is likewise conducted by the school-councilors of the department, and the certificates of capacity are founded on this examination, according to the gradations 1, 2, 3, and are delivered by the departmental authorities.

19. As to the placing of the pupils, it is desirable that they should work some years as assistant masters, in order that they may gradually acquire the necessary experience and confidence, and may become well acquainted with children, and with the inhabitants of villages. Under this supposition, the age of admission might be conveniently fixed at sixteen; and this arrangement would be a great relief to aged schoolmasters who are become burdensome to themselves and to their parishes.

20. Particular attention is paid to singing and to horticulture; as means of ennobling and animating the public worship of God, and the general course of a country life; of providing the pupils with an agreeable recreation, and, at the same time, a useful occupation; and, further, of combating the grossness of mind and the obstinate prejudices to which uneducated husbandmen are prone.

21. All the students attend divine service in the church of Lastadie on Sundays.

22. The vacations must not exceed four weeks for the whole year: they are, at Easter, in the autumn, and at Christmas.

23. The establishment has no other revenues than what it owes to the bounty of the minister of public instruction. These funds are employed,—

1. In maintaining the poorest students.
2. In indemnifying the assistant masters of singing and gardening.

3. In paying for the school tuition.
4. In paying the expenses of lodging the students.
5. In lighting and warming the school-room and the two lodging-rooms.
6. In extraordinary expenses.

The expense of the meals taken at noon and evening, in common, is also chiefly defrayed from these grants; the students, however, contribute a little from their own means.

The school of Lastadie pays the head master from its own resources.

May this establishment (concludes Mr. Bernhardt), which owes its existence to such fervent charity, not be deprived of that blessing, without which it can do nothing!

Assuredly there is not a virtuous heart which does not unite its prayers with those of the worthy and benevolent councilor.

The second small Normal School of this description was founded in 1824, in honor of Otto, bishop of Bamberg, who introduced Christianity into Pomerania, having baptized 4000 Pomeranians in 1124, near the fountain of Pyritz. When the minister of public instruction granted the license for its establishment, he made it a condition that the students should be instructed in agriculture, not merely as a recreation, but as essential to their destination; that they should be bound to study gardening, the cultivation of fruit-trees, and of silk-worms. The special superintendence of this house is intrusted to the pastor of the place. The regulations are as follows:—they resemble those of Lastadie in many respects, but go into great detail, and are perhaps still more austere as to discipline.

Rules of the small Normal School of Pyritz, in Pomerania.

I.

1. The purpose of this endowment is to give to every pupil the training and instruction suitable for a good and useful country schoolmaster: this, however, can only be done by the union of Christian piety with a fundamental knowledge of his vocation, and with good conduct in the household and in the school.

2. Piety is known—

By purity of manners;

By sincerity in word and deed;

By love of God and of his word;

By love of our neighbor;

By willing obedience to superiors and masters;

By brotherly harmony among the pupils;

By active participation in the pious exercises of the house, and of public worship;

By respect for the king, our sovereign, by unshaken fidelity to our country, by uprightness of heart and of conduct.

3. A thorough knowledge of the duties of a teacher are acquired—

By long study of the principles and elements;

By learning what is necessary and really useful in that vocation;

By habits of reflection and of voluntary labor;

By constant application to lessons;

By incessant repetition and practice;

By regular industry and well-ordered activity; according to this commandment, "Pray and work."

4. Good conduct in the house and the school requires—

A good distribution and employment of time;

Inflexible order, even in what appears petty and insignificant;

Silence in hours of study and work;

Quietness in the general demeanor;

Care and punctuality in the completion of all works commanded;

Decent manners toward every person and in every place: decorum at meals;

Respect for the property of the school, and for all property of others;

The utmost caution with regard to fire and light;

Cleanliness of person and of clothing;
Simplicity in dress, and in the manner of living; according to the golden rule,
"Every thing in its time and place. Let things have their course. Provide things honest in the sight of all men."—Rom. xii. 16, 17.*

II.

1. All the pupils inhabit one house and one room; for they must live in union, and form one family of brothers, loving one another.

2. The whole order of the house rests on the master of the school; he lives in the midst of the pupils; he has the immediate superintendence of them, of their conduct, and of their labors. He ought to be to those under his care what a father of a Christian family is in his household.

He is responsible for the accounts of the establishment, the registers, the result of the quarterly examinations, and for the formation of the necessary lists. He has the special care of the provisions, the rooms, the library, the furniture. He is responsible to the school-administration for good order in every department.

3. The oldest and most intelligent of the students assists the master. He is called the master's assistant. He must take care—

That every one in the room under his care rises and goes to bed at the appointed moment;

That nobody, without the master's permission, leave the house, smoke, or carry candles into the passages or the loft;

That no one wantonly injure the windows, doors, or furniture, or throw any thing out of the windows;

That the utmost cleanliness be observed in the sitting-room, the passage, and the sleeping-room;

That all clothes, linen, books, &c., be in their places;

That no noise be made in going up and down stairs, or in going to the children's school.

It is his especial business to help his companions in the preparation of their lessons, to hear them repeat, to prepare the exercises for the master, and to assist him as far as he can in all his business. He ought to be to his fellow-students what a good elder brother is to his younger brothers and sisters. He is chosen, on the master's recommendation, by the school-committee.

4. The humbler sort of household work, such as cleaning and putting in order the rooms, dusting the furniture, fetching water, cleaving wood, &c., is done by the pupils, who serve a week in rotation. The time of service is prolonged by order of the master, in case of negligence.

5. The order of the day is as follows:—

In winter at five, in summer at half past four in the morning, at a given signal, all the pupils must rise, make their beds, and dress.

Half an hour after rising, that is, at half past five in winter, and five in summer, all the pupils must be assembled in the school-room. The assistant first pronounces the morning benediction, and each pupil then occupies himself in silence till six. If any repetitions stand over from the preceding day, they must be heard now. After this, breakfast.

In winter, as well as in summer, the lessons begin at six o'clock, and last till a quarter before eight. Then the students go with their master to the children's school, attached to the Normal School, where they remain till ten, either listening, or assisting in teaching some small classes; or they may be employed in their own studies at home.

To these employments succeeds an hour of recreation, and then an hour's lesson in the establishment.

At noon, the students assemble in the master's room, where they find a frugal but wholesome meal, consisting of vegetables, meat, and fish, at the rate of two thalers (six shillings) a month.

The time which remains, till one o'clock, may be passed in music, gardening, and walking.

* I do not happen to have the French version of the Bible. The texts as quoted by M. Cousin do not agree with those in our version. Ver. 11, is rendered by Luther, *Schicket euch in die Zeit*. Adapt yourselves to the time; which is not given in our version. The next clause above, I find neither in his version nor in ours.

In the afternoon, from one till three, while the master is teaching in the town school, the pupils accompany him, as in the morning. From three till five, lessons.

The succeeding hours, from five till seven, are, according to the seasons, employed in bodily exercises, or in the school-room in quiet occupations. At seven they assemble at a simple cold supper.

From seven to eight they practice singing and the violin; then repetitions or silent study till ten, when all go to bed.

Two afternoons of each week are free, and are usually spent in long walks. The time from four to six, or from five to seven, is devoted to the practice of music.

On Sundays or holidays all the pupils must attend divine service in the church of the town, and assist in the choir. The remainder of these days may be passed by every one as he pleases: in the course of the morning, however, the students must write down the heads of the sermon (the text, the main subject, the distribution), and in the evening must give an account of the manner in which they have spent the day.

Every evening, as well as on the mornings of Sundays and holidays, a portion of time is spent in meditation in common.

A few Sundays after the setting in of winter, and after the festival of St. John (May 6th), the students partake of the Lord's Supper, in company with their masters.

Every student, from the time of his admission, must solemnly engage (in token of which he gives his hand to the master and signs his name) to follow the rules of the house, which may be summed up in these three principal maxims:—

1. Order in behavior and in work, combined with the utmost simplicity in all things; to the end that the students who belong to the poorer classes, and whose destiny it is to be teachers of the poor, may willingly continue in that condition, and may not learn to know wants and wishes which they will not, and ought not to have the power of satisfying. For this reason, they must be their own servants.

2. As to the course of instruction, the repetitions must always be heard by the forwardest pupils. The pupils must be made, as much as possible, to teach each other what they have learned of the master, in order that they may perfect themselves in the art of teaching.

3. Piety and the fear of God should be the soul of their little community, but a true Christian piety, a fear of God according to knowledge and light, so that the pupils may do all to the glory of God, and may lead a simple, humble, and serene life, resigned and contented in labor and travail, according to the exhortation of the Apostle:

"Fulfill ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vain-glory; but in lowliness of mind let each esteem other better than themselves."—*Philip. ii. 2, 3.*

"And as many as walk according to this rule, peace be on them, and mercy!"—*Galat. vi. 16.*

I abstain from all comment on these two sets of regulations, which seem to have been dictated by the spirit of St. Vincent de Paule. The greater number of the small Normal Schools of Prussia are founded and governed in the same spirit. All rest on the sacred basis of Christianity. But beneath their simple lowly exterior we trace a taste for instruction, a feeling for nature, a love of music, which take away every vestige of coarseness, and give these modest institutions a character of liberality. Undoubtedly all this is the offspring of the national manners, and of the genius of Germany; yet Christian charity might transplant a good deal of it into our France; and I should esteem myself happy, if the regulations of the little schools of Lastadie and of Pyritz were to fall into the hands of some worthy ecclesiastic, some good curate or village pastor, who would undertake such an apostolic mission as this.

PRIMARY NORMAL SCHOOL

AT POTSDAM.

THE following account of one of the best primary Normal Schools of Prussia is abridged from the report of M. Stintz, the director of the establishment.

1. DIRECTION AND INSPECTION.

The Normal School and its annexed school are placed under a director or principal, subordinate to the royal school board of the province of Brandenburg, at Berlin, and to the minister of public instruction and ecclesiastical and medical affairs.

The last named authority lays down the principles to be followed in this school, as in all other public schools; exacts an account of all important matters, such as the examination of the masters, and any change in the fundamental plan of the studies; and receives every year, through the medium of the royal school board, a detailed report, prepared by the director of the school.

The school board is charged with the special inspection of the Normal School: it must watch its progress, and from time to time send commissioners to make inquiries on the spot. It examines also and approves the plan of studies presented every half year, and decides on all questions submitted to the consistory.

The director should superintend the whole establishment, observe and direct the master and servants, make reports to the superior authorities, carry on the correspondence, &c.

2. BUILDING.

The Normal School, situated near the canal and the Berlin gate, is a large edifice two stories high, with a frontage of 127 feet, and considerable back buildings, which, joined to the main building, form a square within which is a tolerably spacious court. The whole comprehends:

1. A family residence for the director or principal, and another for a master;
2. Three apartments for three unmarried masters
3. An apartment for the steward and his servants, and sufficient convenience for household business and stowage;
4. A dining-room for the pupils, which serves also for the writing and drawing class;
5. An organ-room, in which the music lessons are given, the examinations take place, and the morning and evening prayers are said;
6. Two rooms for the scientific instruction of the pupils;
7. Four rooms for the classes of the annexed school;
8. Five rooms of different sizes, and two dormitories for the pupils;
9. Two infirmaries;
10. A wash-house;
11. Two cabinets of natural history;
13. Granaries, cellars, wood-houses, &c.

3. REVENUES.

The annual income of this establishment amounts to \$6000, which is

derived from the state fund and the tuition of the pupils, both of the Normal School, and the annexed primary model school.

4. INVENTORY.

The establishment contains the following articles:

1. Things required in the economy of the house, kitchen utensils, tables, forms, &c.;
2. Sufficient and suitable furniture, consisting of chests of drawers, tables, forms, chairs and boxes, for the class of the Normal School, and the school for practice, and for the masters' rooms, &c. There is also, for the poorer pupils, a certain number of bedsteads with bedding;
3. A considerable library for the masters and pupils, as well as a good collection of maps and globes for the teaching of geography;
4. A tolerably complete collection of philosophical instruments;
5. A collection of minerals, presented to the establishment by Councilor Von Turck;
6. A collection of stuffed birds, and other objects in natural history;
7. The instruments most required in mathematical instruction;
8. Complete drawing apparatus;
9. A very considerable collection of music;
10. A very good organ, a piano forte, seven harpsichords, and many wind and string instruments.

5. DOMESTIC ECONOMY AND MAINTENANCE OF THE PUPILS.

To support about eighty pupils, and to preserve cleanliness in the house, a steward has been appointed, whose duties are specified in a contract renewable every year.

The food of the pupils is good and wholesome, which is proved by the state of their health. Some parents think it needful to send their children eatables, or money to purchase them. They are wrong, for the children have no such want; on the contrary, so far from being advantageous, these presents only serve to take away their appetite at meals, and to make them dainty and gluttonous. The orphans, and those whose parents are too poor to send them any thing, are exactly those who are the strongest and healthiest.

The director is almost always present at meals, to be sure of the goodness of the food, and to prevent any irregularity in the serving up.

Sick pupils are sent to the infirmary, and are attended by the physician or surgeon of the establishment.

6. MASTERS.

There are six masters attached to this establishment in which they live, besides the director, who instructs in religion, in the principles of education, of training, of the art of teaching, and of the methods of study.

7. NUMBER OF PUPILS.

The number of pupils is fixed by the regulation at from seventy to eighty, and is now seventy-eight, of whom seventy-two live in the establishment; the other six have obtained a license to remain with their parents in order to lessen the expense of their maintenance.

This number is determined not only by the building, but also by the wants of the province. Brandenburg contains about 1500 masterpieces of primary schools, in town and country. Supposing that out of a hundred places, two become vacant every year, there will be at least thirty masters required for this province; but these places for the most part pay so badly, that they are compelled to be content with but moderately qualified masters, who, perhaps, have not been educated at a Normal School, and who sometimes follow some trade or handicraft. If, then, the Normal School contains seventy-eight pupils who form three classes, one of which

quits annually, it will furnish each year twenty-six candidates, which about meets the wants of the country.

8. WHAT IS REQUIRED OF APPLICANTS FOR ADMISSION.

Once a year, at Michaelmas, twenty-six pupils are admitted. Of these are required—

1. Good health and freedom from all bodily infirmity. (Obstacles to admission would be, exceeding smallness of stature, short-sightedness, or a delicate chest ;)

2. The age of seventeen complete ;

3. The evangelical religion ;

4. A moral and religious spirit, and a conduct hitherto blameless ;

5. A good disposition and talents, among which are a good voice and a musical ear ;

6. To be prepared for the studies of the Normal School by the culture of the heart and mind ; to have received a good religious education (which shall include a knowledge of the Bible and biblical history ;) to be able to read ; to know the grammar of the German language, of composition, arithmetic, the principles of singing, the piano forte and violin.

A written request for admission must be sent to the director, by June at the latest, accompanied with—

1. A certificate of birth and baptism ;

2. A school certificate, and one of good conduct ;

3. A police certificate, stating the condition of the young man or his father, or else a written declaration from the father or guardian, stating the time within which he can and will pay the annual sum fixed by law ; *i. e.* 48 thaler (6*l.* 16*s.*)

The director enters the petitioners on a list, and in the month of June or July invites them, by letter, to present themselves at the examination which takes place in July or August.

The examination is conducted partly in writing, and partly *viva voce*.

As a means of ascertaining the acquirements of the candidates, and of judging of their memory, their style, and their moral dispositions, an anecdote or parable is related in a clear and detailed manner, summing up and repeating the principal points, after which they produce it in writing, with observations and reflections.

The oral examination usually includes only religion, reading, grammar, logical exercises, and arithmetic.

They are also examined in singing, the piano forte and the violin.

After the examination, the talents and merits of the respective candidates are conscientiously weighed and compared, in a conference of the masters. The choice being made, it is submitted to the sanction of the royal school board, with a detailed report of the result of the examination.

At the end of some weeks the candidates are informed of the decision ; their admission is announced, or the reasons which prevent it stated ; with either advice to give up their project entirely, or suggestions relative to their further preparation.

The admitted candidate is bound to bring, besides his clothes and books, among which must be the Bible and the prayer-book used in the establishment, half a dozen shirts, six pair of stockings, a knife and fork, and, generally, a bedstead with all requisite bedding.

He is also bound to sign, on his entrance, the following engagement to the director, with the consent of his father or guardian.

COPY OF THE ENGAGEMENT WITH THE DIRECTOR TO BE SIGNED BY THE PUPIL ON HIS ENTRANCE.

"I, the undersigned, N—— of N——, by these presents, bind myself, conformably with the ordinance of the royal minister of public in-

struction, and ecclesiastical and medical affairs, dated February 28th, 1825, with the consent of my father (or guardian) who signs this with me, to place myself during three years after my leaving the Normal School, at the disposal of the king's government; and consequently not to subscribe any thing contrary to this engagement; or, in such case, to refund to the Normal School the expenses incurred by the state for my instruction, namely:

'1. Ten thaler for each half year passed in the Normal School, and for the instruction received in this period of time;

'2. The whole amount of the grants and exhibitions I may have received;

'Potsdam, the &c."

The applicant rejected, but not advised to choose another course, is summoned to a fresh examination the following year.

The number of applicants having been for some time past very great, the author of this report thinks it his duty to warn parents, (especially schoolmasters,) whose children do not evince talent and have not a decided taste for teaching, not to suffer them to lose the precious time which they might employ with much more success in some other career.

This respects chiefly the poor youths who can have no claim to the exhibitions, unless they give proofs of an extraordinary capacity, from which the state and society may derive a real advantage.

The Normal School is by no means designed for those who are unfit for any business, and think, if they can read and write, they are capable of becoming schoolmasters. This notion is so deeply rooted, that you hear fathers declare with all the simplicity in the world—"My son is too delicate to learn a business," or "I don't know what to make of my son, but I think of getting him into the Normal School." We reply to such, that the pupils of the Normal School must, on the contrary, be sound both in body and mind, and able to brave the toils and troubles of a career as laborious as it is honorable.

Much neglect unfortunately still exists on a subject which is of the highest importance,—the methodical preparation of these young men for the calling it is desired they should embrace.

A false direction is often given to their preliminary studies. A young man is believed to be well prepared for the Normal School, if he have passed the limits of elementary instruction, and if he have acquired a greater mass of knowledge than other pupils. It frequently happens, however, that candidates who come strongly recommended from school, pass the examination without credit, or are even rejected.

The most immediate and the most important aim of all instruction, is to train up and complete the Man; to ennoble his heart and character; to awaken the energies of his soul, and to render him not only disposed, but able, to fulfil his duties. In this view alone can knowledge and talents profit a man; otherwise, instruction, working upon sterile memory and talents purely mechanical, can be of no high utility. In order that the teacher, and particularly the master of the primary school, may make his pupils virtuous and enlightened men, it is necessary he should be so himself. Thus, that the education of a Normal School, essentially practical, may completely succeed, the young candidate must possess nobleness and purity of character in the highest possible degree, the love of the true and the beautiful, an active and penetrating mind, the utmost precision and clearness in narration and style.

Such above all things are the qualities we require of young men. If they have reached this state of moral and intellectual advancement by the study of history, geography, mathematics, &c., and if they have acquired additional knowledge on these various branches, we can not but give them applause; but, we frankly repeat, we dispense with all these

acquirements, provided they possess that *formal instruction* of which we have just spoken, since it is very easy for them to obtain in the Normal School that *material instruction* in which they are deficient.

It is nevertheless necessary to have some preliminary notions, seeing that the courses at the Normal School are often a continuation of foregone studies, and that certain branches could not be there treated in their whole extent, if they were wholly unknown to the young men when they entered. We have already mentioned the branches they should be most particularly prepared in; but this subject being of the greatest interest, we shall conclude this chapter with some suggestions on the plan to be followed.

I. *Religion.* To awaken and fortify the religious spirit and the moral sentiments. For this purpose the histories and parables of the Bible are very useful. Frequent reading and accurate explanation of the Bible are necessary. The pupils should be able to explain the articles of faith, and the most important duties, as laid down in the catechism. Many sentences, whole chapters and parables from the Holy Scriptures, hymns and verses, should be known by heart; they should be able to give answers on the most interesting points of the history of the church and the Reformation.

II. As to *general history*, there is no need of its being circumstantially or profoundly known; but the young men should be able to refer with exactness to those historical facts which may be profitably used to form the heart, to exercise and rectify the judgment, to infuse a taste for all that is grand and noble, true and beautiful.

III. *Geometry* (the study of forms) combined with *elementary drawing*, the one as a basis for instruction in writing and drawing, and as a preparation for the mathematics; the other to exercise the hand, the eye and the taste.

IV. *Writing.* The copies by Henrich and Henning only ought to be used, which, after long practice, give and preserve a beautiful hand, even when writing fast and much.

V. *Logical Exercises.* These ought to tend to produce in young minds clearness and accuracy of ideas, justness of judgment, and, by consequence, precision and facility in oral and written explanations.

VI. *Reading.* When once the pupil can read fluently, he must be taught to give emphasis to his reading, and to feel what he reads. He should be habituated to recite, and even gradually to analyze the phrases and periods he has just read, to change the order, and express the same idea in different words,—to put, for example, poetry into prose, &c. Thus these exercises serve at the same time to teach him to think, and to speak. We advise also that he be made to declaim pieces he has learnt by heart.

VII. *German language and composition.* Language should be regarded and treated on the one hand as a means of *formal instruction*,—as practical logic; and on the other as an indispensable object of *material instruction*.

VIII. *Arithmetic.* This does not include either methods of abstruse calculation or practical arithmetic. Nothing more is required of the pupil than to use figures without difficulty, and to calculate in his head.

IX. *Singing, piano forte, violin.* The formation of the voice and ear. Skill and firmness in producing sounds. Exercises in elementary singing. Psalmody.

For the piano forte and violin, as much dexterity as can be expected, and a good fingering for the former instrument.

If these suggestions have the effect of inducing a conscientious master to train well even a few young candidates, they will have attained their object.

The enumeration of a great number of works from which assistance may be derived, at least facilitates the choice.

9. OUTWARD CONDITION OF THE PUPILS; AND THE NATURE OF THEIR CONNECTION WITH THE NORMAL SCHOOL.

If the young men have no relations at Potsdam who can answer for their good conduct and application, they are all, without exception, bound to live in the Normal School, and to take their food there, paying to the director the sum of twelve thaler (1*l.* 16*s.*) per quarter.

Each pupil costs the establishment 100 thaler a year. In paying, therefore, the yearly sum of forty-eight thaler, required by law, he defrays only half his expenses. A bursar is entitled to lodging, firing, board, candles, and instruction. A half bursar pays only twenty-four thaler a year. He has then only to buy his clothes, to pay for his washing, his books, paper, pens, ink, and whatever is wanted for music and drawing.

With respect to lodging, they are distributed into five large rooms, with stoves, appropriated to the pupils; and they live and work, to the number of eight, twelve, or sixteen, in one of these rooms, which is furnished with tables, chairs, drawers, book-cases, bureaux, and piano fortes. Their beds and chests are put in two dormitories. Each sitting-room, each bed-room, has its inspector, chosen from among the pupils, who is responsible for its order. It is the duty of one of the pupils belonging to the chamber to arrange and dust the furniture every day. Neglect in the fulfilment of his office is punished by the continuance of it.

So long as the pupils remain at the Normal School, and behave with propriety, they are exempt from military service.

All the pupils are bound to pursue the course of the Normal School for three years; their acquirements and instruction would be incomplete if they did not conform to this regulation.

10. EDUCATION OF THE PUPILS BY MEANS OF DISCIPLINE AND OF INSTRUCTION.

In the education of the masters of primary schools the wants of the people must be consulted.

A religious and moral education is the first want of a people. Without this, every other education is not only without real utility, but in some respects dangerous. If, on the contrary, religious education has taken firm root, intellectual education will have complete success, and ought on no account to be withheld from the people, since God has endowed them with all the faculties for acquiring it, and since the cultivation of all the powers of man, secures to him the means of reaching perfection, and, through that, supreme happiness.

To sustain and confirm the religious and moral spirit of our pupils, we adopt various means. We take particular care that they go to church every Sunday: they are not compelled to attend exclusively the parish church of the Normal School; but on the Monday they are required to name the church they went to, and to give an account of the sermon. Every Sunday, at six o'clock in the morning, one of the oldest pupils reads, in turn, a sermon, in the presence of all the pupils and one master. At the beginning and end they sing a verse of a psalm, accompanied on the organ. A prayer, about ten or fifteen minutes long, is offered up every morning and night, by one of the masters. They begin with singing one or two verses; then follows a religious address, or the reading of a chapter from the Bible, and, in conclusion, another verse.

To obtain a moral influence over the pupils, we consider their individual position, their wants, and their conduct. Much aid in this respect is derived from the weekly conferences of the masters, and particularly from the quarterly report (*Censur*) of the pupils, or judgment on the applica-

tion, progress, and conduct of each. This is written in a particular book, called the report-book (*Censurbuch*), and forms the basis of the certificates delivered to the pupils on their leaving the establishment; as well as of private advice given at the time.

The means of correction adopted, are, warnings, exhortations, reprimands; at first privately, then at the conference of the masters; lastly, before all the pupils. If these means do not suffice, recourse is had to confinement, to withdrawing the *stipendia* or exhibitions, and in the last resort, to expulsion. But we endeavor, as much as possible, to prevent these punishments, by keeping up a friendly intercourse with the pupils, by distinguishing the meritorious, by striving to arouse a noble emulation, and to stir up in their hearts the desire of gaining esteem and respect by irreproachable conduct.

It is on the interest given to the lessons that especially depends the application of study out of class. Certain hours of the day are consecrated to private study, and each master by turns takes upon himself to see that quiet is maintained in the rooms, and that all are properly occupied.

At the end of each month, the last lesson, whatever the branch of instruction, is a recapitulation, in the form of an examination, on the subjects treated of in the course of the month.

As to the branches of knowledge taught, and the course of study, the following is the fundamental plan:

In the first year *formal instruction* predominates: in the second, *material instruction*; in the third, *practical instruction*.* The pupils having then about ten lessons a week to give in the annexed school, (lessons for which they must be well prepared,) follow fewer courses in the school.

Our principal aim, in each kind of instruction, is to induce the young men to think and judge for themselves. We are opposed to all mechanical study and servile transcripts. The masters of our primary schools must possess intelligence themselves, in order to be able to awaken it in their pupils; otherwise, the state would doubtless prefer the less expensive schools of Bell and Lancaster.

We always begin with the elements, because we are compelled to admit, at least at present, pupils whose studies have been neglected; and because we wish to organize the instruction in every branch, so as to afford the pupils a model and guide in the lessons which they will one day be called upon to give.

With respect to *material instruction*, we regard much more the solidity, than the extent, of the acquirements. This not only accords with the intentions of the higher authorities, but reason itself declares that solidity of knowledge alone can enable a master to teach with efficacy, and carry forward his own studies with success. Thus, young men of delicate health are sometimes exempted from certain branches of study, such as the mathematics, thorough bass, and natural philosophy.

Gardening is taught in a piece of ground before the Nauen gate; and swimming, in the swimming-school established before the Berlin gate, during the proper season, from seven to nine in the evening.

Practical instruction we consider of the greatest importance.

All the studies and all the knowledge of our pupils would be fruitless, and the Normal School would not fulfil the design of its institution, if the young teachers were to quit the establishment without having already methodically applied what they had learned, and without knowing by experience what they have to do, and how to set about it.

* *Formal instruction* consists of studies calculated to open the mind, and to inculcate on the pupils good methods in every branch, and the feeling of what is the true vocation of a primary teacher. *Material instruction*, or more positive instruction, occupies the second year, in which the pupils go through the special studies of every solid kind, much of which they may never be called upon to teach. *Practical instruction*, or instruction in the art of teaching, occupies the third year.

To obtain this result, it is not sufficient that the younger men should see the course gone through under skillful masters, or that they should themselves occasionally give lessons to their school-fellows; they must have taught the children in the annexed school for a long time, under the direction of the masters of the Normal School. It is only by familiarizing themselves with the plan of instruction for each particular branch, and by teaching each for a certain time themselves, that they can acquire the habit of treating it with method.

11. ANNEXED SCHOOL.

The annexed school was founded in 1825, and received gratuitously from 160 to 170 boys. The higher authorities, in granting considerable funds for the establishment of this school, have been especially impelled by the benevolent desire of securing to the great mass of poor children in this town the means of instruction, and of relieving the town from the charge of their education.

The town authorities agreed, on their part, to pay the establishment one thaler and five silber-groschen (3s. 6d.) a year for each child. On this condition we supply the children gratuitously with the books, slates, &c. which they want.

The annexed school is a primary school, which is divided into four classes, but reckons only three degrees: the second and third classes are separated from each other only for the good of the pupils, and for the purpose of affording more practice to the young masters.

The first class, with the two above it, forms a good and complete elementary school; while the highest presents a class of a burgher school, where the most advanced pupils of the Normal School, who will probably be one day employed in the town schools, give instruction to the cleverest boys of the annexed school.

The most advanced class of the students of the Normal School to be employed in the school for practice, is divided into five *cetus*, or divisions, each composed of five or six pupils. Each division teaches two subjects only during two months and a half, and then passes on to two other subjects; so that each has practical exercise in all the matters taught, in succession.

As far as possible, all the classes of the school for practice attend to the same subject at the same hour. The master of the Normal School, who has prepared the young masters beforehand, is present during the lesson. He listens, observes, and guides them during the lessons, and afterward communicates his observations and his opinion of the manner in which the lesson was given. Each class has a journal for each branch of instruction, in which what has been taught is entered after the lesson. As far as possible, the young master who is to give the next lesson, witnesses that of his predecessor. By this means, and particularly through the special direction of the whole practical instruction by a master of the Normal School, the connection and gradation of the lessons is completely secured.

It is requisite that every pupil of the Normal School should teach all the branches in the lowest class in succession; for the master of a primary school, however learned he may be, is ignorant of the most indispensable part of his calling, if he can not teach the elements.

12. DEPARTURE FROM THE NORMAL SCHOOL; EXAMINATIONS; CERTIFICATE AND APPOINTMENT.

The pupils quit the Normal School after having pursued the course for three years; for the lengthening of their stay would be an obstacle to the reception of new pupils.

But they must first go through an examination in writing and *viva voce*,

as decreed by the ordinance of the minister of public instruction and ecclesiastical and medical affairs, of which we give an abstract:

"1. All the pupils of the primary Normal Schools in the kingdom shall go through an examination on leaving.

2. The examinations shall be conducted by all the masters of the Normal School, on all the subjects taught in the house, in the presence and under the direction of one or more commissioners delegated by the provincial school board.

3. Every pupil, before leaving, shall give a probationary lesson, to show to what degree he possesses the art of teaching.

4. After the examination is over, and exact accounts of the pupils leaving are given by the director and all the masters, a certificate shall be delivered to each pupil, signed by the director, the masters and the commissioners.

5. This certificate shall specify the knowledge and talents of the pupil; it shall state whether he possesses the art of teaching, and whether his moral character renders him fit for the office of primary schoolmaster. It shall include, besides, a general opinion of his character and attainments, expressed by one of the terms, 'excellent,' 'good,' 'passable,' and answering to the numbers 1, 2, 3.

6. This certificate only gives the pupil a provisional power of receiving an appointment for three years. After that time he must undergo a new examination at the Normal School. But any pupil who, on leaving the establishment, obtained number 1, and has, in the course of the three first years, been teacher in a public school, shall not have to pass another examination. No others can take a situation, except provisionally.

7. These new examinations shall not take place at the same time as those of the pupils who are leaving; but, like those, always in the presence and under the direction of the commissioners of the school board.

8. In the first examinations the principal object is, to ascertain if the pupils have well understood the lessons of the Normal School, and learned to apply them; in the last, the only object of inquiry is the practical skill of the candidate.

9. The result of this new examination shall likewise be expressed in a certificate, appended to the first, and care shall be taken to specify therein the fitness of the candidate for the profession of schoolmaster."

For which reason, the pupils on their departure receive a certificate, the first page of which describes their talents, character and morality, and the two following contain an exact account of the result of the examination on all branches of study.

Those who have not obtained appointments in the interval between the two examinations, shall present this certificate to the superintendents and school-inspectors of the places where they live, and, on leaving that place, shall demand a certificate of conduct, which they shall produce at the time of the second examination. Those who have been in situations during the three first years, shall produce certificates from their immediate superiors.

All the pupils can not be appointed immediately on their leaving the school: but a great number of them are proposed by the director for vacant places, and are sought after by the royal government, by superintendents, magistrates, &c.; so that at the end of a year we may calculate that they are all established.

M. Cousin, in his "*Report on Public Instruction in Prussia*," after publishing the foregoing account, remarks:

"I can answer for the perfect fidelity of this description of the Normal School of Potsdam.

I saw this scheme in action. The spirit which dictated the arrange-

ment and distribution of the tuition is excellent, and equally pervades all the details. The Normal course, which occupies three years, is composed, for the first year, of studies calculated to open the mind, and to inculcate on the pupils good methods in every branch, and the feeling of what is the true vocation of a primary teacher. This is what is called the *formal* instruction, in opposition to the *material* or more positive instruction of the second year, in which the pupils go through special studies of a very solid kind, and learn considerably more than they will generally be called upon to teach. The third year is entirely *practical*, and is devoted to learning the art of teaching. This is precisely the plan which I take credit to myself for having followed in the organization of the studies of the great central Normal School of Paris, for the training of masters for the royal and communal colleges. At Potsdam, likewise, the third year comprises the sum of the two preceding, and the pupils are already regarded as masters. In this view there is a primary school annexed to the Normal School, in which the students in their third year give lessons, under the superintendence of the masters of the Normal School. The children who attend this primary school pay, or rather the town pays for them, only four thaler (12s.) a year; there are 170. They are divided, according to their progress, into four classes, which are taught by the twenty or five and twenty students, or apprentice masters, in their third year, with all the ardor of youth and of a new vocation. I was present at several of these lessons, which were extremely well given. A master of the Normal School frequently attends one of the classes, and, when the lesson is finished, makes observations to the young masters, and gives them practical lessons, by which they can immediately profit.

As appears from the prospectus, the musical instruction is carried to a very high point. There are few students who have not a violin, and many of them leave the school very good organists and piano forte players. Singing is particularly cultivated. The course of instruction embraces not only a little botany, mineralogy, physical science, natural history, and zoology, but exercises in psychology and logic, which tend to give the young men the philosophy of that portion of popular education intrusted to their care. I was present at several lessons; among others, one on history and chronology, in which, out of courtesy to me, the pupils were interrogated on the history of France, particularly during the reigns of Charles IX., and Henry III., and Henry IV.,—a period of which Protestantism is so important a feature. The young men answered extremely well, and seemed perfectly familiar with the dates and leading facts. I say nothing of the gymnastic courses, as Prussia is the classic land of those exercises.

What struck me the most was the courses, called in Germany courses of *Methodik* and *Didaktik*, as also those designated by the name of *Pädagogik*: the two former intended to teach the art of tuition, the latter the more difficult art of moral education. These courses are more particularly calculated for the acting masters, who come back to perfect themselves at the Normal School; for which reason they are not entered in the table, or prospectus, which exhibits only the regular studies of the school. These courses are almost always given by the director, who also generally gives the religious instruction, which here comes in its proper place,—that is, first.

I ought to add that all the students of the school at Potsdam had a cheerful happy air, and that their manners were very good. If they brought any rusticity to the school, they had entirely lost it. I quitted the establishment highly satisfied with the students, full of esteem for the director, and of respect for a country in which the education of the people has reached such a pitch of prosperity."

PRIMARY NORMAL SCHOOL,

AT BRUHL.

THE Normal School at Bruhl may be regarded as a type of the establishment for teachers of the Catholic faith, as that at Potsdam is of the Protestant institutions. The following account is abridged from an annual Report of its principal, Mr. Schweitzer, a Catholic clergyman.

"The town of Bruhl stands in a beautiful plain on the left bank of the Rhine, two leagues from Koln, three from Bonn, and a short league from the river. It is surrounded by fertile fields and picturesque villages. Directly before it majestically rises the ancient Colonia, with its numerous towers and steeples, and its colossal cathedral. It bounds the view on that side: on the right, the *Siebengebirge** traces its gigantic outlines on the blue distance, and on that side presents to the eye a picture of grandeur and repose. From some neighboring heights the lover of natural beauty looks down with admiration on the plains which lie outspread before him, and the silvery luster of the majestic Rhine, which, in its ample windings, rolls peacefully along, as if it delighted to linger in these smiling regions, while two long chains of hills seem to hold this magnificent plain in their embrace. One of these chains stretches along the left bank of the Rhine, to the Eifel Mountains, and is for that reason called the *Vorgebirge*—(fore or introductory range): at the foot of this chain is Bruhl. The summit is clothed with the forest of Vill, and the undulating sides are dotted with country-houses and pretty villages, the houses of which are half hidden among fruit-trees. At the blossoming season these villages present the most delightful aspect, and help to compose a picture of enchanting variety. It is not without reason, then, that Bruhl was the favorite residence of the Electoral Archbishops of Koln, and in former times this little town was far more important than it now is. At the present day Bruhl consists of only 278 houses, among which are many poor mud cottages, and contains only from fourteen to fifteen hundred inhabitants. Since it ceased to be the residence of the Electors, its inhabitants nearly all live by agriculture, and by a small trade. There are only two remarkable buildings,—the palace, which is abandoned, and the monastery. This latter building is occupied by the establishment under my care.

"The monastery was formerly the nursery of the order of Franciscan monks for the whole province of Koln. After the suppression of the order on the left bank of the Rhine, in 1807, Napoleon gave the monastery and its dependencies to the town of Bruhl, which, in 1812, granted them to Messrs. Schug and Schumacher for the establishment of a secondary and commercial school, whose existence closed in 1822. At the end of that year, the town ceded these buildings to the government, for the establishment of the primary normal school which now occupies them.

I. BUILDINGS.

"The house is built in a grand style, with three stories, and in a quadrangular form. The entrance is to the north, and leads by a small fore court,

* The cluster of seven mountains nearly opposite to Bonn.

on the one side into the convent, on the other into the church, which is handsome, light, and lofty. The high altar, of artificial marble, and the organ, are much admired. On the south side are two wings, which give the buildings a handsome and palace-like appearance. From the very entrance, the cloisters are wide, with lofty vaulted roofs, cheerful and well lighted. They run quite round the building, as do the corridors over them on the first and second stories. On the ground floor we have four rooms or halls for study, and a large and very light dining-hall, which serves also for our public meetings, for study and for prayer. Beside it, are two school-rooms, and two rooms for the steward, with kitchen, offices and servants' hall in the basement story, where the porter has also his kitchen and two rooms. The establishment has a pump, abundantly supplied with fine water, near the kitchen; a rivulet which runs under the two wings is of great importance for purposes of cleanliness.

"The director occupies the eastern side of the building on the first floor; the inspector, the left wing and a part of the southern side; the steward has the rest of that side; the right wing and the western side are inhabited by an ancient father and brother of the Franciscan order,—regarded as the last remnant of a once flourishing body, now extinct—and by the master of the school for practice. There are no rooms to the north, only corridors adjoining the church.

"The assistant masters inhabit the upper story, in which are also five hospital rooms to the south, and two large dormitories for the students to the east and west of the main building. A granary or loft, in good repair, runs over the whole of the building, and affords both steward and masters convenient stowage for their stock of grain of all kinds.

"Both masters and pupils have ample reason to be satisfied with the rooms for study and for dwelling. The masters' apartments are not handsome, it is true; other schools have better: with a little cleaning and decoration they might, however, be made very comfortable. The students' dormitories are cheerful, and better fitted up than any I have seen in any normal school; their appearance is very neat and agreeable, with the clean beds all covered alike, which can be done only where they are furnished by the establishment. This house has only one inconvenience,—violent currents of air; but these might, I think, be remedied.

"The outside of the building is as agreeable as the inside is convenient; it is situated on the prettiest side of the town, and has no communication with any other building except the palace, with which it is connected by a covered way, and by the old orangery. It has a magnificent view over a delightful country, a large kitchen-garden, a commodious court, and two flower-gardens.

"The building is of stone, and consequently very substantial; its aspect is indeed a little hoary now, but a new coat of plaster would soon give it a cheerful appearance. The roof is in good condition, and if once the building underwent a thorough repair, the whole might be kept up at a very small expense. During the past year no great repairs have been done.

2. NUMBER OF STUDENTS.

"The number of students is fixed at a hundred; at this moment there are ninety-two. The object of the establishment is to train schoolmasters for the Catholic parishes of the four regencies of Coblenz, Köln, Aachen, and Dusseldorf. Its position with relation to the government is, in principle, to receive the pupils from its hands, and to render them back accomplished for their task. In the other normal schools the rule is, that the candidates for admission be examined by the schoolmasters, and by them declared fit or unfit to be either entered or immediately admitted; but here it is the cus-

tom for them to be examined in the department they come from, without any intervention of the school, and afterward admitted by the director on the nomination of the government. On the other hand, the parting examination rests with the school, under the condition of a special commissioner being present. The pupil declared fit for nomination is not subject to be re-examined by the government authorities. According to its regulations, the school is not only authorized, but obliged, at the end of the first year, to send away the pupils who are judged incapable of attaining the requisite excellence. At the time of the last parting examination, the school had been obliged to exercise this power in the case of eight pupils, which reduced their number to ninety-two.

3. HEALTH.

"The health of the students was not so good in 1824 as in the preceding year; as sufficiently appears from the bill for medical attendance for the two years.

"In 1823 this amounted to 66 thaler (9*l*. 18*s*.), in 1824 to 177 thaler (26*l*. 11*s*.) But we must not forget that the number of pupils in the latter year, as compared with the former, was as three to two. There have indeed been no contagious diseases, and few of a serious character, but frequent inflammatory and catarrhal fevers, some intermittent and one nervous fever. Inflammatory ophthalmia, attacks on the chest, and palpitations of the heart have not been rare. The physician has paid the pupils great attention, indeed I might almost say too much; and I have agreed with him that he shall not order them medicines, except in cases where diet, rest, perspiration, and domestic remedies are insufficient. In order to prevent the young men from abusing the facility of applying to a physician, I have ordered that no one shall, for the future, consult him without my permission. Infectious cutaneous diseases are avoided by having the pupils examined by the physician on their entrance, and again a week after. If any well-founded suspicions arise, separation takes place as a measure of precaution; if the appearances of a contagious disease are certain, the pupil is sent home till perfectly cured.

4. ORDER, DISCIPLINE, AND MORALITY.

"Without rigid attention to order, we could not hope for the smallest success. In an establishment composed of various elements, like this normal school, where young men who differ in language (dialect), manners, and education are gathered together, there must be rigorous obedience to rule. In domestic life, the head of the family is the rule; and in a large establishment, unquestionably those who govern are strictly bound to furnish an example to all under them. They are that spring of the great machine which cannot cease to move without stopping the whole. But it is also necessary that the establishment should have its precise rules, its written code of laws. The governors, it is true, fill the place of the law whenever it is silent; but all, without distinction, ought to know accurately what they *must* do, and what they *may* do. For this reason, the undersigned cannot share the opinion of some very estimable teachers who think it not necessary, nor even expedient, that there be written laws for an establishment like the primary normal school; nay, that their promulgation may operate only as an incitement to break them. Laws seem to me to grow out of the very nature of the institution. Gather together a number of young men without laying down any rule for them; they themselves will soon feel the necessity of making laws for the government of their intercourse with each other, and will choose one of their body as guardian of these laws. It is, then, natural, useful, and fitting that the managers and masters should make laws

for the school confided to them. If it be true that laws create the temptation to break them, that is a reason why laws for all human society ought to be abolished. Fixed laws give to an institution a steady course, protect the weaker against caprice and tyranny, prevent mistakes and precipitation, and, what is more important for the future, they show in a clear and striking manner the necessity of laws for the commonwealth, and train youth to a reasonable and willing obedience to them. The opinion I offer here springs from my general conviction of the utility of positive written laws, which my own experience has greatly strengthened. For in those infractions of order and discipline which have occasionally happened, I have contented myself with punishing the fault by reading the infringed law to the culprit, in a calm but severe manner, either in private or before all the pupils assembled; and this punishment has never failed of its effect.

"After this digression, which I have thought it expedient to insert here, I return to the order of the house. It is our duty to make the utmost possible use of the daylight, as being more healthful, more cheerful, and more perfect than lamp-light, and costing nothing. In our situation, it would be unpardonable to turn night into day. I make it a great point, too, that the young men should get the habit of rising early, so that in the evening they may lay aside all anxiety and all labor, and give themselves up to the enjoyment of tranquil and refreshing sleep. In summer, therefore, we rise at four, and even earlier when the days are at the longest; in winter at six, in spring and autumn at five. In summer, I and my pupils go to bed at nine or half past, in spring and winter at ten. The pupils ring the *reveille* by turns; a quarter of an hour after, the bell rings again, and all assemble in the dining-hall, where the morning prayer is said; then they all follow me to the church, where I perform the service of the holy mass. One of the students assists in the service; the others sing the responses; this religious act, for which we use the prayer-book and psalter of Bishop Von Hommer, is sometimes mingled with singing, but rarely, because singing very early in the morning is said to be injurious to the voice and chest. All is terminated in an hour; and the pupils, after having thus sanctified the first hour of morning, return to the house, make their beds, breakfast, and then prepare for lessons, which begin at seven or at eight, according to the season. In establishing this rule, I had some fears, at first, that rising so early and going directly into a cold church in the depth of winter, might be injurious to their health; but I am always there before them, and I have never suffered. It may be said that I am more warmly clothed than the young men; but then they are young, their blood is warmer than mine, and that restores the balance. Moreover, it cannot but be advantageous to them to harden themselves, while habits of indulgence and delicacy would be extremely unfavorable to them in their profession. On the Sundays and festivals of the church, I say mass to the students at half past eight in the morning. They sing a German mass for four voices, or simple chants and hymns; and, on high festivals, Latin mass. During the last year, the pupils of the first class have several times executed some easy masses extremely well. But, generally speaking, I am not perfectly satisfied with our church music; not that our masters and pupils do not do their best, but we have not a suitable supply of church music. The singing in Catholic churches is subject to a particular condition: it must be connected with the acts of the mass; it must form a whole, distinct, and yet in harmony with the mass, and moreover, must be adapted to each of the epochs of the ecclesiastical year. Now we have very little church music fit for the people. What there is, is in the hands of a few individuals, who do not choose to part with it. There is doubtless an abundance of sacred music suited to every occasion, but it is all in the most elevated style; and to what good end should the studies of the pupils be pushed so far beyond what can be of use to them in their future sphere of

action? Music of the highest order never can nor ought to become the property of the people. Music ought not to be cultivated as a mere gratification of a sense; it ought to help to ennoble and refine the heart, and to form the moral taste.

"It does not signify so much how they sing, as what they sing. In primary normal schools music ought not, any more than reading, to be the principal object; it must be regarded and treated as a means toward a higher end, which is, education and moral culture. It is therefore with reason that the primary normal schools are required to diffuse a nobler and more worthy kind of popular sacred music; this is, as regards music, their proper office. A good composer, who would devote himself to this object, might acquire immortal honor. It is to be wished that the higher authorities, particularly of the church, would encourage composers who show a genius for sacred music, to fill this chasm. In these remarks I have in view, it is true, only the Catholic church. It is quite otherwise with the Protestant, which possesses a great store of psalms; there is only to choose what are appropriate to the sermon. This greatly facilitates the task of the Protestant normal schools. In the Catholic worship, on the contrary, the sermon is only a subordinate part of a higher whole, with which the singing must harmonize, adapting itself to the different important moments, and hence the scarcity of simple counterpoint fit for the purpose. To attain the proposed end, we ought to have, not only a good organist, but also an able composer, which it is not easy to find. I return to the order of the day.

"As the day begins with prayer, so it ends with it. A quarter of an hour or half an hour before going to bed, all the pupils assemble, at the sound of the bell, for evening devotions. A short portion of the holy scripture is read, and after enlarging more or less on a text, and recommending it to imitation, I conclude by a prayer. During the past year I preached a homiletical discourse on the lesson of the day, before mass every Sunday morning; but as it becomes difficult for me to speak fasting, I now reserve it till evening. It has also been decided, that as a means of keeping alive religious and moral feelings, the pupils should confess and communicate once a month, unless particular reasons render it expedient to prolong the interval to six weeks, or, at furthest, two months. The rest of the day is employed according to the scheme of lessons and the order enjoined by the minister. The pupils are not allowed to go out, except on the weekly afternoon holiday; and this is sufficient for their health, because in all their hours of recreation they can take exercise in a garden of two acres which belongs to the establishment. Nevertheless, on fine days I occasionally give them leave to make expeditions into the country, when I think their health will be benefited by it; making it an express condition that they shall take no pipes.

"It is good to correct faults; better still to prevent them. Abundance of arguments have been adduced in support of the principle that we must let children have their will, in order that their will may become vigorous, and wait till the time when the reason expands to give it a lofty direction. But this is letting the tares overtop the wheat before we attempt to root them out. Experience proves that the good seed springs up more vigorously and thrives better when the soil has been cleared of weeds. Discipline ought, therefore, to precede and to accompany the instruction of young men, as docility and modesty that of children. Doubtless external reverence and reserve are but the beginning of wisdom; man must be brought to think spontaneously and without external impulse, of the duties he lies under, so that it may become his inclination to fulfill whatever he has clearly recognized as a duty, to consult nothing but conscience, and to set himself above the praise and the blame of men. This is true and uncontested; nevertheless, the flesh is always weak, even though the spirit be willing; and there are few of those elect for whom approbation and cen-

sure, remonstrances and encouragements, hope and fear, are not necessary helps; and for that reason, such helps are used for great and small, in private houses as well as in schools, in church as well as in state, and will never fail, if wisely used, to have a salutary effect. A hard ascetical constraint and discipline are as far from my taste as from my principles; but experience demands rigorous order in great schools, especially at their outset. When order has once been thoroughly established, when the will of each has learned to bend to the unity of the collective body, the early severity may be relaxed, and give place to kindness and indulgence. As long as I can recollect, I have observed that the education of children is best in houses where this principle is observed. To let children grow perverse and wayward in their infancy through weak tenderness and indulgence, and then to reprove and chastise them with harshness when their habits are formed, cannot be other than a false system. For these reasons we always begin by reading the rules and disciplinary laws of the house, so that the pupils may distinctly know what they have to do; we then take care that these laws are strictly enforced. The masters, on their side, are careful to show the most punctual obedience to all their duties. We afterward read portions of the rules, according to circumstances, and to the demand for any particular part; thus the discipline is strengthened and facilitated. The highest punishment is expulsion; and last year we were obliged to resort to this twice. In all cases we try to proportion the punishment to the fault, so as to conduce to the amendment of the culprit and the good of all. For instance, if one of the pupils lies in bed from indolence, he is deprived of his portion of meat at dinner, and for four days, a week, or a fortnight, as it may be, is obliged to declare his presence when we meet in the morning. Being kept at home on holidays, ringing the bell, fetching water, &c., are the only corporal punishments for faults of indolence and infractions of order. Faults of impatience or carelessness, of insincerity or mischievousness, of coarseness or any sort of incivility, offenses against decency or good manners, are punished by notes in the inspection-book, which the culprits themselves are obliged to sign. As to the conduct of the students when out of the house, the authorities and inhabitants of the whole neighborhood unanimously bear witness that the presence of these young men is in no way perceived. It is not difficult to speak to their hearts, and by expostulation suited to their age and station, to touch them even to tears.

"Of this I could cite several instances, did I not fear prolonging this Report. I will, however, give one. Last year the students of the highest class were dissatisfied with the steward, and presented a petition very numerously signed, in which they enumerated their causes of complaint, and asked to have him removed. I gave the petition to him, that he might answer the charges; and after he had made his defense, I suffered accusers and accused to plead their cause, at the time of one of the religious lessons. The steward was not irreproachable: his fault was, indeed, evident enough: on the other hand, the complaint was exaggerated, invidious, inexact, and inconsiderate; for several had signed without reading; others had signed because such or such a point seemed to them just; others again had shown themselves extremely active in collecting signatures, and had reproached those who refused to sign. The affair being clearly and circumstantially stated, the steward had his share of the reprimand, and was deeply affected by it; others were moved to tears; and the offenders, when the unbecoming, inconsiderate, and even criminal points of their conduct were distinctly explained to them, acknowledged their injustice, and promised never to act in the like manner again.

"Order and discipline, instruction and prayer, are thus regarded and employed as so many means, general and particular, for cultivating the morality of the pupils; and the undersigned, during the short time he has had the

care of the institution, has had the satisfaction of seeing many who entered it with bad and distressing habits, leave it metamorphosed and renewed. Sedateness and modesty have been substituted for giddiness; the spirit of temperance for craving after sensual enjoyments; and those who came to seek but ordinary bread, have acquired a taste for purer and higher food. It is hardly possible that among so many, a vicious one should not occasionally creep in; and last year, among the new-comers, was a cunning and accomplished thief, whose depredations filled the establishment with dissatisfaction and alarm. It was difficult to find him out, but falsehood and perversity betray themselves in the end. Heavy suspicions were accumulated during the year on the head of the criminal; and though there were not positive proofs, he could not so escape our vigilance as not to leave us in possession of a moral certainty against him. He was expelled at the examination of last year. Nevertheless, as there was no legal proof, his name was not stigmatized by publicity, and the higher authorities will readily excuse my not mentioning it here, and will be satisfied with the assurance that no misfortune of the kind has since occurred.

5. INSTRUCTION.

The business of the primary normal school is to form schoolmasters. It must therefore furnish its pupils with the sum of knowledge which the state has declared indispensably necessary to the intellectual wants of the lower classes of the people, of whom they are to be the teachers, and must afterward fit them to fulfill their important vocation with zeal and with a religious will and earnestness.

No more than grapes can be gathered from thorns, or figs from thistles, can any thing good be hoped from schoolmasters who are regardless of religion and of morality. For this reason, religious instruction is placed at the head of all other parts of education: its object is to implant in the normal schools such a moral and religious spirit as ought to pervade the popular schools. The course of religious instruction has undergone no change from that stated in the report of last year, except that the several classes have been united for the Biblical part. During the present year we propose to treat the concordance of the Gospels, the history of the Apostles, and some of the Epistles. The course adopted is this:—The series of the concordance is established and dictated by the master; the passages and discourses are explained, and, if thought expedient, learnt by heart by the pupils. For the catechising, or religious and moral instruction, properly so called, the classes are separated. The great catechism of Overberg is taken as a ground-work; and we treat first of faith, then of morals, so that the latter may be intimately connected with the former, or to speak better, that morality may flow from faith as from its source. I regard religion as a disposition or affection of the soul, which unites man, in all his actions, with God; and he alone is truly religious who possesses this disposition, and strives by every means to cherish it. In this view of the subject all morality is religious, because it raises man to God, and teaches him to live in God. I must confess, that in religious instruction I do not confine myself to any particular method; I try by meditation to bring the thing clearly before my own mind, and then to expound it intelligibly, in fitting language, with gravity and calmness, with unction and earnestness, because I am convinced that a clear exposition obliges the pupils to meditate, and excites interest and animation.

As for the historical part, I have made choice of a short exposition of the history of the Christian church, with an introduction on the constitution of the Jewish church. I think it impossible to learn any thing of universal history, that can be useful or instructive to the students, in less than a hundred

red lessons. It signifies little whether a village schoolmaster knows the history of India, China, or Greece; but he ought to know something of the history of the church, because it is, in many points, nearly connected with that of religion. I must confess that, in the measure of time allowed us, I cannot make universal history very interesting or profitable to the pupils; but it is otherwise with ecclesiastical history.

I introduce the theory of education and tuition by experimental psychology. This course of study is of infinite use, in teaching the science of education, and of tuition, as likewise in teaching morals and religion; but I regard the school for practice, and the method there pursued, as the best course of pedagogical instruction. I have come to the conviction that, generally speaking, it is necessary to recommend to the pupils of the normal schools, and to all young schoolmasters, a firm and decided plan, leaving it to them to modify it as time and experience dictate. It is with them as with a traveler going to a place he has never been at before: it is best to show him the high road, that he may not lose himself; when he is familiar with that, he may try cross-roads, if he thinks they will abridge his journey. The masters of the school agree in my views on this point, and endeavor to act up to them. The following are their courses of instruction in their several departments, furnished by themselves.

*Language: * First class, or class of the first year.*—In the first half year we begin with the simplest elements, and gradually go through all the parts of speech, but without their subdivisions. In the second half year we go through the subdivisions in like manner; so that, in the first year, a thorough knowledge is acquired of the simple and compound elements, as well as of the divisions and subdivisions of speech. The course of instruction is partly synthetic, and partly analytic; that is to say, what has been learned in the first manner, is made thoroughly clear in the second, by the analysis of a passage from some author. *Second class, or class of the second year.*—This class, proceeding in a similar way, goes through the most complicated periods. In the second half year the pupils are familiarized with the most important principles of logic and of etymology.

Arithmetic: Second class.†—In the first half year are studied the rule of three, single and compound interest, and discount; in the second, the extraction of the square and cube roots, as far as equations of the first and second degree. The result of this course is a complete familiarity with all the branches of common arithmetic. These two departments of instruction, language and arithmetic, are taught according to the views of the inspector.

Geometry: Second class.—In the first half year they get through what relates to rectilinear figures and the circle; in the second, the theory of the transmutation of figures is added; and after that, the most important principles of geometry and the measurement of solids. The books of instruction are those of F. Schmid and Von Turck.

Drawing: First class.—In the first half year drawing is carried as far as the knowledge of the most important laws of perspective, so as to place objects, not too complex, according to the laws of perspective. In the second half year they study light and shade. *Second class.*—During the first half year the attention is directed to the relief and shading of works of art, such as houses, churches, vases, &c. In the second half, the pupils copy good drawings of landscapes, flowers, &c., with a view to familiarize them with the style of the best masters. The method adopted is that of F. Schmid.

Reading: First class.—Begins by the enunciation of some simple propositions, which are decomposed into words; the words are reduced to syllables, and these to their simple sound. This course has been adopted with the pupils, that they may themselves use it with the younger children, and thus acquire a familiar acquaintance with it. It is taught according to the

* M. Wagner.

† Another master takes the arithmetic for the first class or first year.

views of the inspector. *Second class.*—In the first class the principal object is reading with ease; in the second, reading with expression. The chief means of instruction consist in the master's reading aloud frequently, because it is considered that this plan is more unfailing and more easy than any rules. Since, however great the application on the part of both master and pupil, the art of reading is at all times difficult to acquire, this branch of instruction occupies a whole year.

Singing: First class.—In the first half year they begin with easy exercises in time and melody; the next step is to easy pieces for four voices. The second half year is devoted to more difficult exercises of the same kind; so that, by the end of the year, the pupils have acquired a tolerable facility in reading.

Natural Philosophy: Second class.—During the first half year the attention is directed to the general and particular properties of bodies; to those of the elements, water, air, and fire; then to the theory of sounds, the velocity of winds, the equilibrium of fluids, and aqueous meteors. In the second half year comes the theory of light, electricity, the lever, the inclined plane, luminous meteors, optics, &c. The principal object is to render the pupils attentive to the most striking phenomena of nature, and to accustom them to reflect upon her laws and secrets. The method adopted here is that of the inspector.

During half of last year my* lessons embraced the following points:—

Mental Arithmetic.—1, The knowledge of numbers with reference to their value and form; 2, addition; 3, subtraction; 4, subtraction and addition combined; 5, multiplication; 6, multiplication combined with the preceding rule; 7, division; 8, varied combinations of the four fundamental rules. Each rule was accompanied by its application, and by examples drawn from common life. My principal aim was to exercise the pupils in applying the rules to practice. I have endeavored also to draw their attention to the theory, and especially to the mode of using different rules in the solution of the same problem; with this view, I have always alternated the oral and written exercises.

Arithmetic on the Slate.—Calculation on the slate is based upon mental arithmetic, inasmuch that the latter may be considered as a preparation for the former. When the four first exercises in mental arithmetic are gone through, the pupils begin to use the slate. I have labored not only to give them practical dexterity, but also solid knowledge, and with this aim have accustomed them to try various ways of working the questions.

Elements of Geometry.—I have followed the work of Harnisch, and his theory of space drawn from the theory of crystals, and employed by him as a basis to the mathematics.

NATURAL HISTORY: Botany.—The principal parts of a plant are first pointed out and named; then each of these parts are examined separately:—1, the root, its form and direction; 2, the stem, its internal construction, its figure and its covering; 3, the buds, their place upon the stalk; 4, the leaves, their variety according to their situation, their mode of insertion, their figure, their place; 5, the flower-stalks; 6, the flowers according to their species, the manner in which they are fixed, their composition; the calyx, corolla, stamina, pistil, the fruit, seed-vessel, and sex of the plants. All this has been shown to the pupils, either in the plants themselves, or in drawings which I have traced on the slate. I interrupted the botany till we could take it up again after Easter, and began

Mineralogy.—I have pursued the same course here. The pupils have first been familiarized with the properties which distinguish minerals one from another, as their colors, the arrangement of parts, the external form, regular and irregular, or crystalline form; the polish, texture, transparency, vein,

* Mr. Richter.

hardness, alteration of color, effervescence in acids: all these properties have been observed by the pupils in the minerals of our collection. To this succeeded the classification of minerals, from which the pupils have learned the names and uses of the most important.

Singing.—Having devoted last year, with my singing pupils, to time, tune, and acoustics, I have, during the past six months, combined the three branches of the art of singing which I had before taught separately, and have practiced them chiefly on sacred vocal music, such as a psalm of Schabbel's, a chorus from Handel's Messiah, a mass of Hasslinger, and another of Schiedermeyer, a chorus from Haydn's Creation, two songs by Von Weber, &c.

*Thorough-Base.**—The lessons I have given in this science have been according to Hering's practical introduction, or to my own ideas. The following course has been adopted: 1, the theory of intervals; 2, the theory of harmonic thirds, *a* if they comprise a scale, *b* if they belong to the whole system; 3, the theory of the chord of the seventh, *a* if it belongs to a scale, *b* if it belongs to the whole system of chords; 4, modulation, *a* in a free style, *b* in a free style, with particular reference to the organ; 5, written exercises in parts for four voices.

Geography.—We have finished Germany and begun Europe: the following course has been adopted. First we made the pupils acquainted, as exactly as possible, with the Rhenish provinces—our own peculiar country; then with Prussia, then with the rest of Germany. This was done in the following manner: 1, the boundaries; 2, the mountains; 3, the rivers; 4, the natural divisions according to the rivers; 5, the towns. We then considered Germany in its political divisions, paying attention to the position and natural limits of the countries. All the exercises on this subject were done with skeleton maps. If time permit (though only one year with two lessons a week are allotted to this department), Europe will be followed by a general review of the earth.

Writing.—In the writing I have followed exactly the system of Hennig; by giving, 1, the easiest and simplest letters of the running alphabet to be copied, each letter separately, till the pupil can make them with ease; 2, words composed of such letters as they have practiced; 3, at the opening of the course, after Easter, will come the capital letters, in the same way; 4, English handwriting.† In practicing single letters, I have especially pointed out how one was formed out of another, and the letter they were practicing as making part of that which followed. Afterward copies, written, not engraved, are placed before the pupils, because these last, according to the opinion of good penmen, discourage the pupils.

Orthography.—1, The object and utility of orthography; 2, general rules of German orthography; 3, the use of capital letters; 4, the regular use of isolated letters; 5, the division, composition, and abbreviation of words. These rules are alternately put in practice in the dictations. The director, with the assistance of the masters, examines in each department every three months. Instrumental music, on the violin, piano-forte, and organ, is taught by Mr. Richter and Mr. Rudisch, with the assistance of two pupils.

6. SCHOOL FOR PRACTICE.

It is difficult, in a written description, to convey a just idea of a school, or of any large establishment for instruction. Nevertheless, I will endeavor to give a brief sketch of this institution, and of the manner in which the pupils are there occupied. The regulations fix from one to three in the afternoon for the lessons of practice. The children of the school for practice are di-

* Mr. Rudisch.

† *i. e.* The Italian handwriting, as distinguished from the current German hand.—TRANSL.

vided into eight classes, and one of the pupils from the normal school presides over each of these divisions alternately, so that twenty-four are occupied from one to two, and twenty-four from two to three; and while the first twenty-four are teaching, the others listen, that they may be ready at any moment to take it up and continue the lesson. This can be done only where a fixed and complete mode of instruction is laid down.

The branches taught by the pupils are grammar, reading, composition, writing, drawing, arithmetic, mental exercises, singing, religion. Language is taught partly after Krause, and partly on the plan of the inspector, Mr. Wagner. Reading is closely connected with writing, according to the method of the inspector. The pupils of the higher classes have subjects of familiar compositions given them; at the same time, they are made to learn by heart short letters, narrations and descriptions, because this is deemed the best method of familiarizing children with the language, and enabling them to express themselves with ease in writing. When they have learned a piece by heart, they endeavor to write it without a fault, and with the proper punctuation; the comparison with the original and the correction are left to themselves, that the thing may be more deeply impressed upon their mind. Arithmetic is taught on the system of Schumacher and Jos. Schmid. In the lower classes great care is taken that the numbers are always correct, in order to avoid the inefficient and too artificial mental arithmetic of Pestalozzi, and to make arithmetic itself an exercise of language. Singing is taught by the two forwardest pupils of the school, who give two lessons in the morning, and drawing by the two most skillful draughtsmen. For exercises in language and mental activity, use is occasionally made of Krause's *Exercises for the Mind*, and Pestalozzi's *Mother's Book*. On religion the pupils give but one lesson a week, under the particular guidance of the director. The special superintendence of this school is confided to the inspector, Mr. Wagner, who, besides a daily visit during the lessons, subjects them to a slight examination every week, to keep up a persevering activity in the young men, and to know exactly what progress is made. The satisfaction of the parents at the pupils' mode of teaching is proved by the regular attendance at the school. I am well satisfied with the practical ability hitherto shown by the pupils.

7. MASTERS OF THE ESTABLISHMENT.

Two masters, besides the director, were last year annexed to the establishment—the inspector, Mr. Wagner, and Mr. Richter. The assistant master, Mr. Rudisch, was added at the beginning of this year. These masters give their entire and undivided attention to the school; yet they are not sufficient for this great establishment; two pupils and the organist of the town assist in the department of instrumental music.

Although the general superintendence rests upon the director, yet, to relieve him, one of the masters in rotation has hitherto conducted the special inspection each week. But I see every day more clearly, that the whole inspection ought to devolve upon the director alone;—in a well-regulated house there should be but one head. The other masters also recognize this principle; and in the end the director will have the whole superintendence, and, in case of need, will transfer it to the inspector. But as the director and the inspector cannot be always with the pupils, and as it is nevertheless necessary that there should be some fixed person to refer to when disturbances or complaints occur, the established custom will be continued of appointing the student who is deemed the best fitted as superintendent of his fellow-students. This plan may, besides, have a very useful effect in the education both of the young superintendent and of his school-fellows.

COURSE OF INSTRUCTION

PURSUED IN THE TWO CLASSES AT THE NORMAL SEMINARY IN EISELEBEN, PRUSSIA, IN THE SUMMER HALF YEAR OF 1839.

HOURS.	CLASSES.	MONDAY.	TUESDAY.	WEDNESDAY.	THURSDAY.	FRIDAY.	SATURDAY.
7 to 8 . . .	First . . .	Religious instruction.	Religious instruction, Profane history,	Art of teaching, Logic,	Religious instruction, Religious instruction.	Religious instruction, Profane history,	Religious instruction.
	Second . . .	Religious instruction.	Logic,	Geography,	Profane history,	Logic or Prussian history.	Logic or sacred history.
8 to 9 . . .	First . . .	Profane history,	Logic,	Geography,	Profane history,	Logic or Prussian history.	Geography.
	Second . . .	Arithmetic,	Thorough bass and organ,	Geometry,	Grammar,	Arithmetic,	Geometry.
9 to 10 . . .	First . . .	Reading, Thorough bass and organ.	Organ, Religious instruction,	Thorough bass, Drawing,	Art of teaching, Writing,	Reading, Religious instruction,	Arithmetic.
	Second . . .	Arithmetic,	Grammar, Singing,	Violin, Drawing,	Arithmetic, Thorough bass and organ,	Singing,	Thorough bass and organ.
10 to 11 . . .	First . . .	Grammar,	Natural Philosophy,	Violin, Drawing,	Examination, Natural philosophy,	Natural history,	Organ.
	Second . . .	Art of teaching, Natural Philosophy,	Reading,	Reading,	Natural philosophy,	Reading,	Writing.
1 to 2 . . .	First . . .	Natural Philosophy,	Drawing, Geography,	Geography,	Geometry, Composition,	Writing, Geography,	Writing.
	Second . . .	Geometry, Composition,	Drawing, Violin,	Violin, Drawing,	Violin, Organ,	Violin,	Violin.
2 to 3 . . .	First . . .	Thorough bass, Organ,	Organ,	Organ,	Organ,	Organ,	Organ.
	Second . . .	Thorough bass, Organ,	Organ,	Organ,	Organ,	Organ,	Organ.
3 to 4 . . .	First . . .	Thorough bass, Organ,	Organ,	Organ,	Organ,	Organ,	Organ.
	Second . . .	Thorough bass, Organ,	Organ,	Organ,	Organ,	Organ,	Organ.
4 to 5 . . .	First . . .	Thorough bass, Organ,	Organ,	Organ,	Organ,	Organ,	Organ.
	Second . . .	Thorough bass, Organ,	Organ,	Organ,	Organ,	Organ,	Organ.

NOTE.—Three hours of singing, and one hour of instruction in the art of teaching, are also weekly given at indeterminate times.

SEMINARY FOR TEACHERS*

AT WEISSENFELS,

IN PRUSSIA.

This seminary, for the education of teachers for the elementary schools, is one of four belonging to the province of Saxony,† and was last organized in 1822. It combines within its premises, or in the neighborhood, so as to be subject to the control of the same director, the following establishments:

1. The normal school, or seminary for teachers, a government institution.
2. A preparatory school, subsidiary to the former, and established by the enterprise of its teachers.
3. A seminary school, or burgher school, of four hundred pupils, already described.
4. An elementary school for poor children, of two hundred pupils.
5. A school for the deaf and dumb, of twenty-five pupils, established in 1828, and supported by the government.

The last three mentioned schools afford practice to the students of the seminary.

The government of these establishments is confided to a director,‡ who is responsible immediately to the provincial school-board in Magdeburg. He has the personal charge of the seminary in which he gives instruction, and of which he superintends the domestic economy, discipline, and police. He is assisted in the seminary by three teachers, who meet him once a week in conference, to discuss the progress and conduct of the pupils, the plans of instruction, and other matters relating to the school. There are also seven assistant teachers, five for the seminary school, and two for the deaf and dumb institution, who also assist in the seminary itself. Once a month there is a general meeting of the teachers of all the schools just enumerated, for similar purposes.

Applicants for admission are required to produce certificates of baptism, of moral conduct, and of health,§ besides an engagement on the part of their parents or guardians to pay an annual sum of fifty thalers (thirty-seven dollars) for maintenance. These papers must be forwarded to the director a fortnight before the day of examination. The candidates are examined at a stated time of the year (after Easter), in presence of all the teachers of the school, and their attainments must prove satisfactory in Bible and church history, the Lutheran Catechism, reading, writing, German grammar, especially the orthography of the language, the ground-rules of arithmetic (mental and written), geography and history, and natural history and philosophy, of the grade of the highest class of a burgher school. They must also be able to play, at sight, easy pieces of music upon the violin. The usual age of admission is eighteen; and the lowest at which they are admissible, seventeen. On entrance, they are entitled to free lodging and instruction, and, if their conduct and progress are satisfactory, in general, receive a yearly allowance of twenty-five dollars, which is equivalent, nearly, to the cost of their maintenance. Their clothing and school-books are provided by the pupils. The modes of preparation judged most appropriate by the authorities of the seminary are, the attendance on a burgher school, with private lessons from a competent teacher, or entrance into the preparatory establishment at Weissenfels. A gymnasium is considered by no means a proper place for the

* From Bache's Education in Europe.

† At Magdeburg, Halberstadt, Erfurt, and Weissenfels.

‡ The Rev. Dr. Harnisch, to whom I am indebted for a kind welcome to his institution, and a MS. account of its different schools.

§ The directions issued by the provincial authorities are, that they shall have a strong chest and sound lungs, not to be too near-sighted, nor deaf, nor infirm. The physician's certificate must state whether they have had the measles, &c.

preparation of pupils, its courses, discipline, and mode of life having a different tendency from that required by the future teacher of a common school.

The admission of new pupils takes place with some ceremony, in presence of the teachers and pupils. The director gives a charge, in which he makes them acquainted with the rules of the school, chiefly those relating to moral conduct, to obedience to the authorities, punctuality, regular attendance at study, school, church, and, in general, on the appointed exercises, due exertion, neatness in their habits, and exactness in the payment of dues to the tradesmen with whom they may deal. They bind themselves to serve for three years after leaving the school, in whatever situation may be assigned them by the regency of Merseburg, or to pay the cost of their education and maintenance. During their stay at the seminary, they are exempted from military service, except for six weeks. In fact, this service usually takes place at leaving the school, and before entering upon their new career. The number of pupils, on the average, is sixty.

The courses of instruction are, morals and religion, German, arithmetic and geometry, cosmology, pedagogy, terraculture, hygiene, theory and practice of music, drawing, and writing. Cosmology is a comprehensive term for geography, an outline of history and biography, the elements of natural history and natural philosophy, all that relates to the world (earth) and its inhabitants. Pedagogy includes both the science and art of teaching. The courses just enumerated are divided among the masters, according to the supposed ability of each in the particular branches, the whole instruction being given by the four teachers. The director, as is customary in these schools, takes the religious instruction, and the science and art of teaching, as his especial province, and adds lectures on the theory of farming and gardening (terraculture), and of health.

The duration of the course of studies has been reduced from three years to two, on account, as is alleged, of the necessity for a more abundant supply of teachers. There are, probably, other reasons, such as the expense, and the fear of over-educating the pupils for their station, which have been influential in bringing about this reduction. There are two classes corresponding to the two years of study. The first year is devoted entirely to receiving instruction; and in the second, practice in teaching is combined with it. In the preparatory school there is likewise a course of two years, and the pupils are divided into two classes. This establishment is in a building near the seminary, which can accommodate forty pupils, and is under the special charge of one of the teachers.*

The outline of the studies in the two schools is as follows:

RELIGIOUS INSTRUCTION.

PREPARATORY SCHOOL.

II Class. Bible stories, which the pupils must be able to narrate with propriety. Christian doctrine. Portions of Scripture committed to memory. Four hours weekly.

I Class. Reading the Bible, especially the historical parts. Krummacher's Bible Catechism. Christian doctrine. Parables of the New Testament. Seven hours.

In the lectures on Christian doctrine, which the two classes of the normal school attend together, the director gives a portion of Scripture to be committed to memory, explains and illustrates it, and interrogates the pupils, who take notes of the lecture, which they subsequently write out.

NORMAL SCHOOL.

II Class. Reading the Bible, particularly the historical parts; writing catechetical exercises, adapted to children. Two hours.

* The payments made by the pupils are, per annum, for instruction, nine dollars; for dinner, bread not included, thirteen dollars and fifty cents; lodging, three dollars; waiting and nursing in time of sickness, one dollar and seventy-five cents; use of library, fifty cents.

I Class. Continuation of the second class course. Two hours.
 I and II Class. Christian doctrine, from Luther's Catechism. Three hours.
 History of the different dispensations. Two hours. A course of two years.

The course of church history is taught, also, by the mixed method of lecture and interrogation, to both classes united.

GERMAN LANGUAGE.

PREPARATORY SCHOOL.

II Class. Exercises of speech in reading and delivery. Descriptions and essays on subjects drawn from common life. Grammar. Writing, as an exercise in calligraphy and orthography. Nine hours.

I Class. Reading, with explanations. Composition. Grammar revised. Writing, as in the second class. Nine hours.

NORMAL SCHOOL.

II Class. Reading, with explanations. Writing, as an exercise of calligraphy and orthography. Exercises of style. A composition once every month. Essays from history, geography, or natural history. Grammar revised. Eight hours.

I Class. Poetry, with readings. Calligraphy. Exercises of style. Grammar revised. National literature. Seven hours.

The first and second classes are united for a portion of instruction in this department, intended to rid them of provincialisms of speech, and to improve their handwriting. Three hours.

MATHEMATICS.

PREPARATORY SCHOOL.

II Class. Arithmetic, including the Rule of Three. Three hours.

I Class. Arithmetic, revised and extended. Use of compass and ruler. Four hours.

NORMAL SCHOOL.

II Class. Geometry, commenced. Four hours.

I Class. Revision of previous studies. Geometry, continued. Two hours.

The method of teaching mathematics is that of Pestalozzi; and director Harnisch has himself prepared a work on geometry for his pupils. The applications are made to follow the principles closely. As in the other courses, the greater part of the learning is done in the school-room, the books being used rather for reference than for preparation. In the lessons which I attended in this department, much skill was displayed by the instructors, and a very considerable degree of intelligence by the pupils. Considering it as the means of developing the reasoning powers, this method is very far superior to that in which the propositions are learned from books. To exemplify the method of Dr. Harnisch, I may state the following case of a recitation in geometry by the second class. The equality of two triangles, when the two sides and the angle contained between them in one are equal respectively to the two sides and the contained angle in the other, had been shown by the teacher, and the demonstration repeated by the pupils, who were interrogated closely upon it. An application of the theorem was at once required, to determining the distance between two points, one of which is inaccessible. Two of the class found the solution immediately, and all were able to take part in the subsequent discussion of the problem.

COSMOLOGY (WELTKUNDE).

PREPARATORY SCHOOL.

II Class. Elements of botany and zoology. Excursions for practical instruction in the former. Four hours.

I Class. Geography and the drawing of maps. Elements of physics and technology. Biography. Three hours.

NORMAL SCHOOL.

II Class. Revision of the above studies. Three hours.

I and II Classes united. General views of the earth and its productions and inhabitants. One hour weekly for one year. Gardening and hygiene (Gesundheitskunde). Two hours weekly for two years.

The lectures in the normal school on these subjects are by the director. The means of illustration in physics are small, and the whole course is chiefly intended to show the future teachers how wide a range of knowledge may be opened to them by study. The natural history is illustrated, for the most part, by drawings. To render the seminarists more useful in their situation of country schoolmasters, which a large proportion of the pupils become, they have lectures on the principles of agriculture and gardening, and also practical lessons from the gardener, who has charge of the grounds. The pupils work during the appropriate season every day in turn, under the direction of the gardener. Good manuals, conveying correct but elementary instruction on these matters, are much wanted. They should, perhaps, be prepared by a teacher, but by no means allowed to go into use without revision by persons specially acquainted with the different branches of science thus grouped together. This revision would insure the accuracy which, though difficult to attain, is so necessary; the more so in conveying such elements, as there is no collateral knowledge to correct or modify error as to fact or theory.

SCIENCE AND ART OF TEACHING.

PREPARATORY SCHOOL.

The first class receive simple directions for keeping school, and lessons on teaching. They attend in turn the classes of the seminary-schools two hours weekly, but take no part in teaching.

NORMAL SCHOOL.

II Class. Lessons on teaching, three hours. Visits to the schools, three hours.

I Class. Lessons on the art of teaching, three hours. Visits to the schools, five hours. Lessons on the instruction of the deaf and dumb, by the director of that department, one hour.

I and II Classes united. Science of teaching, two hours.

The director delivers the course on the science of teaching, which in these schools is considered of the highest importance, and also gives a portion of the lessons in the art of teaching to the first class.

The theoretical instruction in the science and art of teaching embraces two courses, each of a year; the first being devoted chiefly to education in general, the second to instruction and the arrangements of the school.* The director remarks of this course, that the pupils learn by it to say a good deal upon these subjects, and sometimes believe that they can easily execute what they can so readily describe; an opinion of which practice can alone show the error, and which it is essential should be removed. The general theory of education is founded upon the constitution of man, and, under the head of instruction, the methods of teaching the various branches are described. The practice which must render this theory of real use is had in part in the schools. The pupils attend the free school, the burgher school, and the deaf and dumb school, at stated times. They go at first as listeners, next take part in the instruction, under direction of the assistant teachers, and lastly instruct the classes. In order that they may have models of teaching, not only in the assistants, but in the teachers of the seminary themselves, the latter give lessons occasionally in the different schools. Thus the director teaches one hour per week in the seminary school, the second teacher two hours, and the third and fourth teachers four hours. The lower class attend the several classes of the burgher school, except the highest girls' class, remaining, in general, one-fifth of the time in each class except the lowest, where they remain double this time, and visiting each

* Harnisch's Manual of Common School Matters (*Handbuch des Volks-schulwesens*) is used as a text-book.

A more common division of the course is into pedagogics, or the principles of education and instruction. Methodics, or the art of teaching the system or methods of education, to which a third division is sometimes added, called didactics, which relates to the subjects of education, (*Schwarz Erziehung und Unterrichts lehre*).

class twice at intervals. The upper class attend also the girls' class, the deaf and dumb school, and the free school, remaining one-eighth of their time in each of the classes. Each member of the lower class keeps a journal of his visits to the schools, which is inspected by the second teacher. Each of the first class draws up a report of his occupation and observations in the schools, which is reviewed by the assistant teacher of the class to which it refers, and is then examined by the second teacher and by the director. The several assistant teachers make reports upon the qualifications of the seminarists who have given instruction in their classes. By these arrangements, a pupil who has the mental qualities essential to a teacher cannot fail to become well versed in the practice of his profession. Habits of observation are inculcated, which must be of great service to him in his practice, enabling him to adapt himself to the circumstances in which he is placed, and to profit by the experience of every day.

To exemplify the principles and methods, a small number of the children from the seminary school are brought into the class-room of the seminary, and are examined upon a given subject by some of the pupils. The class present and the director make their notes on these examinations, and the exercise terminates by an examination of the children by the director himself, as an exemplification of his views, and that they may not receive injury from being left in a half or ill-informed state on the subjects of the lesson. The children having retired, the different members of the class make their criticisms, which are accepted or shown to be erroneous by the director, a conference or discussion being kept up until the subject is exhausted. The character of each exercise is marked by the director, who is thus enabled to judge of the progress made by every member of the class, and to encourage or admonish privately, according to circumstances.

The lectures given by the head master of the school for the deaf and dumb are also accompanied by practice, a certain number of pupils being detained every day for that purpose. The basis of the method is the idea that it is possible to restore the deaf mute to society, by enabling him to understand spoken language from the motion of the lips, and to speak intelligibly by mechanical rules. It is hoped ultimately, by training every schoolmaster in this method, that the mute may be instructed in schools with other children, and thus not be required to sunder ties of kindred during a long absence from home. The pupils of the deaf and dumb institution do not live in the establishment, but are boarded with tradesmen of the town of Weissenfels. The object is to induce the practice of the lessons out of school, the pupils being enjoined to avoid the use of signs. The first lesson is one in articulation. The principle of this instruction is now dominant in Germany, but up to this time the system has not been fairly tried by its results. The indomitable perseverance of the masters of the principal schools which I visited struck me with admiration; but I was not convinced that what they aimed at was practicable, at least to the extent which their principle asserts. The attempt deserves, however, the best encouragement.

DRAWING.

PREPARATORY SCHOOL.

The two classes united for geometrical and perspective drawing.

NORMAL SCHOOL.

The same course continued.

MUSIC.

PREPARATORY SCHOOL.

The two classes united for instruction in the elements of music. Choral singing. Instruction is given on the piano and organ to the pupils, divided into four sections. They are also taught the violin.

NORMAL SCHOOL.

The instruction, as just stated, is continued. Theory of music. Composition.

The violin is taught, as the means of leading the exercises in singing in the elementary schools. The piano serves as an introduction to the organ, a knowledge of which is important to the Prussian schoolmaster, as enabling him to act as organist in the church of the parish where his school may be situated. So high a value is placed upon an elementary knowledge in vocal music, that an ability to give instruction in it is indispensable to admission into the class of teachers. It is not, therefore, surprising that the pupils of the seminaries, in general, are proficient in music. I confess, however, that I was not prepared for the advance in the theory and practice to which many of the first class in this school had attained. In regard to the former, I was present at one of the exercises in composition, in which the teacher* read, and the pupils transcribed, three stanzas of poetry. This done, they were required to compose an air adapted to the words. In less than ten minutes, a fifth of the class were ready. The teacher took his station at a black-board, on which the ledger lines were drawn, and one of the pupils whom he designated began to sing the words to the air which he had composed, the teacher writing the music meanwhile. This air was pronounced not to be original. A second was tried, which the teacher thought an imitation. A third and fourth he accepted, and wrote upon the board. They were criticised by both the class and teacher, set to parts by the former, and sung. The two classes were in the next hour united for choral singing, in which many are proficient, the teacher leading at the organ.

The course of drawing is limited in extent, the object being chiefly to give opportunities to those pupils who have a taste for drawing to cultivate it. In fact, as it tends to divert attention from more important matters, which the short time spent at the seminary requires entire devotion to, it is not much encouraged.

The four teachers attached to the normal school have charge of specific departments of labor, as well as of particular implements of instruction. The director has the general superintendence of the instruction, discipline, household arrangements, and finance, and is librarian of their small collection. The second teacher has charge of one of the schools, of the musical exercises, books, and instruments; a third, of the students when assembled, especially in the school-house, and of the drawings, copy-slips for writing, and maps. The fourth superintends the pupils while in the dwelling-house, and also at meals. These teachers are aided in their duties by younger ones attached to the seminary, under the title of assistant teachers. The dining-hall, or the recitation-rooms, serve as places of study, according as the pupils are in the school-house or in the dwelling, the two buildings being separated by a portion of the grounds. The chapel, which is a neat room connected with the school-house, serves for the music-room, as well as for the religious exercises.

The order of the day in the normal school will serve to show how constantly these young men are employed in preparing for the duties of their arduous profession, and yet they appeared to me always cheerful in the performance of their self-imposed task. In winter, the pupils rise at five, and, after washing and dressing, have a brief religious exercise, and study until breakfast, which is at seven o'clock. Until eight there is recreation. From eight until twelve they are in school, engaged in recitation, listening to lectures, or teaching. From twelve until one they have dinner and recreation. From one until five they are again in school. From five until seven or half past seven, in summer, there is recreation, or excursions are made with a teacher, and then study until nine. In winter, there is recreation until six, from six to eight study, and from eight to nine musical exercises, one-third playing on the violin, another on the organ or piano, and another singing. At half past nine in winter, and ten in summer, the pupils retire. There are prayers

* Mr. Henschel.

morning and evening. On Wednesday and Saturday they have half of the day for recreation, and in summer make excursions to collect plants or minerals. A place for gymnastic exercises is provided, and used during the hours of recreation.

The moral education of these young men is closely attended to. They not only receive direct religious instruction, but the best examples are constantly before them. The chief reward for proficiency or good conduct is the approbation of the teachers; the principal punishment, short of dismissal, their disapprobation. The director has, also, the influence, resulting from his power, to give pecuniary assistance to the meritorious while in the school, and to secure them good places at leaving it. The greatest harmony reigns throughout the establishment. On the evenings of Saturday, there are frequently parties in turn among the teachers, to which the pupils are invited, and where there is usually music. Those who have acquaintances in the town are encouraged to visit their families, but the places of visiting must be known to the director.

Physical education is most essential where young men, at the time of life of these seminarists, are sedulously engaged in intellectual pursuits, and necessarily so much confined to the house. They, therefore, have gymnastic exercises or work in the fields or garden, or walk during those periods of the day and parts of the week allowed for recreation. Care is taken that, unless indisposed, they do not remain in the house at those times, when the weather permits them to be in the open air. There is an infirmary for the sick, in which one of the pupils in turn acts as nurse, and a physician is called in when necessary.

The school year is divided into three terms, the first from the beginning of June until August, the second from September to Christmas, and the third from January to May. The holidays are four weeks in August, two at Christmas, and one at Easter. During the first two named, the pupils go home to their friends. Christmas is celebrated in the school, and at the close of the first and second terms there are private examinations, the results of which are communicated to the students. At the close of the third term, the examination for passing from the second to the first class is held, and none are promoted from one class to another unless fully proficient in the courses of the past year. At the end of the second year, they are examined upon the whole range of study, and in composition and orthography. Those who pass satisfactorily receive a diploma, and find no difficulty in obtaining employment as teachers. Some of the most promising are frequently retained in the schools of the institution as assistant teachers, under the appointment of the director. The additional experience thus gained is of importance in a professional, and ultimately in a pecuniary point of view.

Every pupil, on leaving the school with a diploma, makes a drawing, or copies a piece of music or of writing, which he leaves as a memento.

The pupils of all the normal schools are bound by law to serve in such situations as may be assigned to them for three years, or to pay certain sums in lieu of this service.

The domestic economy is superintended by the director, who has a house-keeper under his orders. Dinner is provided at a common table, but each person furnishes himself with breakfast and supper. The diet is of the plainest kind, but there is meat for dinner every day in the week except two.* The police of the establishment is attended to by the pupils themselves. The members of the second class, in turn, have charge of the police of the school-rooms, dormitories, of the lamps, of ringing the bell, &c.; or these duties are executed by those who have fallen under censure. The first class superintend the fires and out-of-door work, have charge of the

* The dinner costs seven dollars and fifty cents per annum, or about two cents and a half per day. If a pupil receives no stipend from the institution, he is charged but half this sum.

cellar, store-room, lavatory, &c. There are three dormitories, under the general superintendence of one of the teachers, aided by pupils selected for the purpose. The bed and bedding are furnished by the pupils at entrance. The lodging of these youths is, like their fare and clothing, of the plainest sort—a plainness which puts in strong relief the richness of the moral and intellectual culture afforded by the institution.*

The following additional particulars respecting this celebrated seminary, are gathered from a full description by Mr. Kay, in his "*Social Condition and Education of the People of Europe*." Mr. Kay's visit to the institution was made in 1846. He gives prominence to some features briefly alluded to by Dr. Bache.

All candidates for admission present themselves at the institution, at the annual candidates' examinations, which are conducted by the director and professors, in the presence of the educational magistrate for the county. The most able and forward of the candidates are then, after a careful examination, elected and admitted. There are generally, in each of the Prussian provinces, some special regulations, limiting this choice of students for the normal colleges. Thus, the regulations of the province, in which the normal college of Weissenfels is situated, prescribe, that "no short-sighted, deaf, or feeble candidates shall be admitted." The same regulations also direct the examiners to give a preference to those candidates who have a broad chest and a good voice. They also forbid any young man being admitted before he has completed his seventeenth year, or, "unless he is a young man of a good character, moral habits, and unimpeachable conduct."

A part of the young students educated in the Weissenfels institution are prepared for admission in a preparatory normal college, situated not far from the principal establishment. This preparatory institution contains about sixty boys, most of whom are destined for reception into the principal college. Some of them, however, make such satisfactory progress in their studies during their residence in the preparatory institution, as to be able to present themselves at the annual examination for diplomas, without going through the normal college at all. The course of study at this preparatory school is of two years' duration. The boys, who are destined to be teachers, and whose parents can afford to pay for their education, enter it about the end of their fifteenth year, after leaving the primary parochial schools. There are two classes in this school. The first class is intended for the boys during their first year's residence in the establishment, the second contains all those who have spent more than one year in the establishment.

The subjects of instruction in the first class of this preparatory school are: religious instruction, Scripture history; composition; a clear pronunciation in reading and speaking; arithmetic, writing, the German language; agriculture and farming; drawing; singing, the violin, and piano-forte.

The subjects of instruction in the second class are: religious instruction, Scripture history, Scriptural interpretation; the German language; writing, arithmetic, geometry, natural philosophy, geography, history, drawing; choral singing, the violin, the piano-forte; and exercises in teaching.

It often happened, that many young men who had presented themselves at these entrance examinations have been rejected, as not having made sufficient progress in their studies, even when there still remained several unoccupied vacancies in the establishment, which the director was desirous of filling up. But the maxim in Prussia is, that it is better to have no teacher, than to have an incapable or an immoral one.

As soon as a candidate has been admitted into the Weissenfels College, he is required, with the approbation of his parent, or guardian, to bind himself by writing.

* The yearly cost of this institution is but about twenty-eight hundred and forty dollars. The director receives a salary of six hundred dollars, which enables him to live very comfortably, and to maintain his proper station, on a par with the burgher authorities, the clergyman, district judge, &c.

1st. During the first three years after leaving the normal college, to accept any situation in the county in which the college is situated, to which he should be presented by the county magistrates; and during these three years, to avoid all engagements which would prevent him fulfilling this condition.

2d. If he should not, during the first three years, accept any situation which the county magistrates offer him as soon as it is offered, to repay to the college all the outlay which was made by the institution, while he remained there, upon his maintenance and education.

The Prussian government has, however, enacted, that as long as any candidate, who has been educated at one of the normal colleges of a county, is unprovided with a situation, neither the county magistrates nor any parochial committee, nor any patron of a private school, shall elect any other person as a teacher, even although such person shall have obtained a diploma certifying his fitness to be a teacher.

The above-mentioned regulations are intended to prevent unprincipled men making use of the gratuitous education of the college, merely for their own advancement in life, without any intention of ever acting as teachers in the parochial schools of the county; to prevent the young men commencing to teach, before they have satisfied the magistrates of their fitness and capability; and to oblige the young and unpracticed teachers to begin their labors in the worse paid and poorer situations, from which they are afterward advanced to the more important and lucrative posts, if they prove themselves deserving of such advancement. Were it not for the former of these two regulations, the poorer situations would never be filled, while the worse paid teachers would seldom have any hopes of any advancement; and were it not for the latter, unprincipled men would be able to avail themselves of the gratuitous education of the college in order to prepare for more lucrative situations than those which the teachers generally occupy during the first three years after obtaining their diplomas.

At the time of my visit the students paid nothing for their lodgings or dinners; but they provided their own bread and milk for breakfasts and suppers, and for dinner, if they wished to eat bread with their meat. I inquired, if they could have what they liked for breakfasts and suppers, but the answer was, "No; we only allow milk and bread, as we wish to accustom them to the plainest fare, that they may never find the change from the normal college to the village school a change for the worse; but always one for the better." The young men furnished themselves with all the necessary class-books; but their instruction was entirely gratuitous; and, I believe, that the sum total, which a young student had to pay annually, exclusive of the cost of bread and milk for breakfasts and suppers, and of his clothes, did not exceed three pounds, so that there was nothing to hinder young men, of the humblest ranks of society, entering the college, and being educated there for the teachers' profession.

All the household duties (except preparing meals, making fires, and cleaning the house) were performed in turn by the young students themselves. Each young man had his appointed days, when he was expected to ring the bell for the different lectures and meals, to bring the letters from the post, to attend the sick, to carry the director's dinner to his room, to light the lamps, &c., &c. By the performance of these humble duties, and by their labor in the gardens, where they cultivate the vegetables for the use of the household, they learn to combine simplicity and humility with high mental attainments; and are taught to sympathize with the peasant class, with whom they are afterward called upon to mingle, and to whom, it is the principal duty of their lives, to render them good counsellors, instructors, and friends.

In summer, the first and second class of the students, attended each by a professor, make long walks into the country to botanize, for botany is studied carefully by all the teachers in Prussia, as they are required to teach at least the elements of this science to the children in the country parishes, in order to give them a greater interest in the cultivation of plants, and to open their eyes to some of those wonders of creation, by which they are more immediately surrounded.

A great deal of time is devoted to the musical part of the education of Prussian teachers, and the proficiency attained is perfectly astonishing. I was present at an exercise in musical composition in the Weissenfels College. It was the

second class that was examined, so that I did not see what the most proficient students were capable of performing. The musical professor wrote upon a black-board a couplet from an old German song, which he requested the students to set to music. In ten minutes this was done, and though every composition was not equally good, yet, out of a class of twenty, I have six different pieces of music, the compositions of six of the students, which deserve no little praise for their harmony and beauty. The director afterward assembled all the professors and students of the college, in the hall, that I might hear them sing some of their national songs together. The performance was most admirable; the expression, time, and precision, with which they managed the great body of sound, which they created, was quite wonderful. My readers must remember, that every German child commences to learn singing as soon as it enters a school, or, in other words, when it is five or six years of age; that the young students continue the practice of singing and chanting from six years of age, until the time when they enter the normal colleges; and that during their residence there they daily practice the most difficult musical exercises, besides learning three musical instruments. It is not, therefore, surprising that they attain very remarkable proficiency. I have mentioned several times that every teacher in the normal colleges in Prussia (and the same is the case throughout Germany) is obliged to learn the violin and the organ. They are required to know how to play the violin, in order with it to lead the singing of the children in the parochial schools, as the Germans think the children can not be taught properly how to modulate their voices, without the aid of a musical instrument. They are required to learn the organ for a reason which I will now explain.

The German teachers, as I have before shown, have almost always some duties to perform, in connection with their respective places of religious worship. If the teacher is a Romanist, he is expected to attend upon the priests, to play the organ, and to lead the chanting and singing. If he is a Protestant, he has to give out the hymns, to play the organ, to lead the chanting and singing, and if the clergyman should be prevented officiating by illness, or any other cause, the teacher is expected to read the prayers, and in some cases also to read a sermon. This connection of the teachers and of the religious ministers is very important, as it raises the teachers' profession in the eyes of the poor, and creates a union and a sympathy between the clergy and the schoolmasters.

In order, therefore, to fit the teachers for these parochial duties, it becomes necessary for them to pay a double attention to their musical education, and particularly to render themselves proficient upon the organ.

Hence a traveler will find, in each of the German teachers' colleges, two or three organs, and three, four, and sometimes six piano-fortes, for they commence with practicing on this latter instrument, and afterward proceed to practice on the organ.

They had two organs in the Weissenfels Institution; one in the great lecture hall, and another in one of the largest of their lecture rooms.

As I have already mentioned, time-tables were hung up in different parts of the establishment, showing how the different hours of the day are to be employed. Before visiting any of the classes, the director took me to one of these tables, and said, "You will see from that table, how all the classes are employed at the present moment, so you can choose which you will visit." In this manner, I chose several classes one after the other, by referring to the table; and I invariably found them pursuing their allotted work with diligence, order, and quiet.

The education of the young students, during their three years' residence in the training college, is, as I have said, gratuitous. The young men are only required to pay part of the expenses of the board. Even this small expenditure is, in many cases, defrayed for them, so as to enable the poorest young men to enter the teachers' profession; for the Prussians think, that a teacher of the poor ought to be a man, who can thoroughly sympathize with the peasants, and who can associate with them as a friend and a brother; and that no one is so well able to do so as he, who has known what it is to be a peasant, and who has personally experienced all the wants, troubles and difficulties, as well as all the simple pleasures of a peasant's life. For these reasons, they have endeavored in many ways, to facilitate the admission of peasants into the teachers' profession. They

have founded, in the *superior schools*, a great number of free places, which are reserved expressly for boys of the poorest classes, who are unable to pay any thing for continuing their education, beyond the course of the primary schools. These places are generally awarded to the most advanced of the poorer scholars, who have creditably passed through all the classes of a primary school, and who are desirous of pursuing their education still further. This liberal and excellent plan enables a young man, however poor, to prepare himself for the admission examinations of the normal colleges.

But even if a young peasant is enabled to enter a normal college, there is still the expense of maintaining himself there; and this, unless provided for, would, in the case of most peasants, be an effectual bar to his entering the teachers' profession. To obviate this difficulty, the Prussians have founded, in each of their forty-two normal colleges, a certain number of what are called *stipendia*. These stipendia correspond with the foundations at our public schools. They are endowed places, intended for poor and deserving young men, who would not, without them, be able to bear the small expenses of residence in these institutions. These foundations or endowments are created, sometimes by charitable individuals, sometimes by municipal corporations, and sometimes by the government, but the object of them is always the same, viz.; the assistance of very poor young men of promising abilities, who are desirous of entering the teachers' profession, but who would not be able to aspire to it without such assistance. There are ten of these foundations in the Weissenfels Institution, varying in amount, and created, some by the municipal authorities of Weissenfels and other towns in the province, and others by private individuals.

The principal part of their instruction in pedagogy is reserved for their third year's residence in the normal college. They then begin to practice teaching at regular hours. One or two of the students, who have passed two years in the establishment, are sent daily into each of the five classes of the model school, each of which classes has a separate class-room assigned to it, where one of the five trained teachers of the model school is always engaged in instruction. Under the superintendence, and subject to the criticism and advice of these able teachers, the young students make their first attempts in class teaching. After they have attended these classes for some months and have gained a certain proficiency in class management and direction, they are allowed by turns to take the direction of the classes of the other school for children, which is attached to the institution. Here they are left more at liberty, and are subjected to no other *surveillance* than that of the casual visits of the director, or one of the superior professors, who pay occasional visits to the school, to see how the students manage their classes, and what progress they make in the art of teaching. They also attend, during their third year's residence, regular lectures given by the director on pedagogy; indeed, their principal employment during their last year's residence in the college is to gain an intimate acquaintance with both the theory and practice of this difficult art. With what success these labors are attended, all will bear witness who have had the pleasure of hearing the intelligent and simple manner, in which the Prussian teachers convey instruction to the children in the parochial schools. There are none of the loud, and illogical discourses, or of the unconnected and meaningless questions, which may be heard in many of our schools; but the teacher's quiet and pleasant manner, the logical sequence of his questions, the clearness and simplicity with which he expounds difficulties, the quickness of his eye in detecting a pupil who does not understand him, or who is inattentive, and the obedience of the children, never accompanied with any symptom of fear, show at once, that the Prussian teacher is a man thoroughly acquainted with his profession, and who knows how to instruct without creating disgust, and how to command respect without exciting fear.

There are three vacations every year in the Weissenfels College; one in August of three weeks, one at Christmas of two weeks, and one at Easter of three days' duration. Previous to each vacation, the young men are called together, when the director reads aloud a paper, containing the opinions of himself and the professors of the abilities, industry, and character of each student. Each young man is then required to write out the judgment, which has been passed upon himself. These copies are signed by the director, and are carried home by

the young men to be shown to their relatives. The students are required to present these copies to their religious ministers and to their parents, and to obtain their signatures, as a proof that they have seen them. They are then brought back, at the end of the vacation, to the normal college, and are delivered up to the director, that he may be satisfied, by the signatures, that their friends and religious minister have seen and examined them. It is not necessary to show how great a stimulus to exertion these written characters afford.

The following regulations are a literal translation of some, which are contained in a published description of the Weissenfels Institution, which was put into my hands by the director.

"Since the state considers the education of good teachers a matter of such great importance, it requires that all young students shall be removed from the establishment, concerning whom there is reason to fear that they will not become efficient schoolmasters. The following regulations are therefore made on this point :

"If at the close of the first year's course of study, it is the opinion of *all* the professors of the normal college, that any one of the students does not possess sufficient ability, or a proper disposition, for the profession of a teacher, he must be dismissed from the establishment. But if only *three* of the professors are of this opinion, and the fourth differs from them, they must inform the provisional authorities of their disagreement, and these higher authorities must decide. Should the unfitness of any student for the profession of a teacher be evident, before the end of his first year's residence in the normal college, the director must inform the young man's friends of this fact, in order that they may be enabled to remove him at once.

"If any student leaves the institution without permission before the end of his three years' course of study, and yet desires to become a teacher, he can not be admitted to the examination for diplomas sooner than the young men who entered the normal college when he did.

"In cases of theft, open opposition to the rules and regulations of the establishment, and, in general, in all cases of offenses which merit expulsion from the college, the superior authorities, or provincial committee, must carry such expulsion into execution."

When the young men have completed their three years' course of study in the Weissenfels College, they can present themselves for examination for a diploma. Until a student has gained a diploma, he can not instruct in *any* school, or in *any* private family. The knowledge that he has procured one, serves to assure every one that he is fitted for the right performance of his duties. If he can show this certificate, granted by impartial and learned men, after rigid inquiry into the merits of the claimant, every one feels that he is a man to be trusted and to be honored. It assures them that he entered the Weissenfels College with a high character, that he maintained it while there, and that he has attained that amount of knowledge which is required of all elementary school teachers.

A young man who has not been educated in the Weissenfels College may obtain a diploma if he can pass the examination, and can furnish the county magistrates with the following certificates :

1st. A certificate of a physician that he is in perfect health, and has a sound constitution.

2d. An account of his past life composed by himself.

3d. Certificates from the civil magistrate of his native town or village, and from the religious minister under whose care he has grown up, of the blameless character of his past life, and of his fitness, in a moral and religious point of view, to take a teacher's situation.

The committee of examiners at the Weissenfels Institution consists of Dr. Zernerer, the educational councillor (schulrath) of the provincial school committee under which the normal college is ranged ; of Dr. Weiss, the educational councillor (schulrath) of the court of the county in which Weissenfels is situated ; and of the director and professors of the normal college.

The examination is conducted by the professors in the presence of these two educational councillors ; and when it is over, the young men receive their diplomas, marked "1," "2," or "3," according to their merits. Only those who

obtain the first kind, or those marked "1," are capable of being definitely appointed to a school; those who obtain either of the other kind of diplomas, can only take a situation on trial for one or two years; at the end of which time they are obliged to return again to the normal college, and to be re-examined, when they again receive diplomas, marked according to their merits, as before. Until a young man has obtained a diploma "1," he can not obtain an independent situation, and it sometimes happens that a young man returns three or four times to the normal college ere he can obtain a permanent appointment as a teacher.

The examinations at the Weissenfels College are very strict, and last for two days. The young men are examined both *visà voce* and also by writing in all the subjects of instruction in the college and the examinations are rendered all the more imposing by the presence of the two representatives of the Minister of Public Instruction. Religious instruction, history, (both sacred and profane,) music, (both theoretical and practical,) geography, (both topographical and physical,) grammar, arithmetic, mental calculation, mathematics, botany, natural history, and particularly pedagogy, are the subjects of this searching investigation. If the young candidate passes it creditably, his diploma is signed by the two representatives of the Minister, and by the professors of the establishment; and from that time forward he is a member of the profession of teachers. His long course of study is then at an end; the continual examinations to which he had been previously subjected are passed. He is, from that moment, the recognized servant of his country, which protects him and encourages his efforts.

But even after a teacher has obtained his diploma marked "1," and after he has been appointed to a permanent situation, the directors and professors of the college do not lose sight of him.

If they, or the inspectors of the county court, perceive that a teacher, after leaving the college, neglects to continue his education, or that he has forgotten any of the knowledge or skill he had acquired when there, they require him to return to the college for a few months or weeks, where he is made to attend the lectures and to submit to the discipline intended for the regular students. The county magistrates are empowered to provide for the support of his family, and for the management of his schools, during the time of his residence in the college.

The director of the college is directed to make at least one tour of inspection every year through the whole of the district, for which his normal college educates teachers, at the expense of the county magistrates, for the purpose of inspecting the progress and attainments, and of making inquiries about the character of the teacher, who have been educated in his college.

It is not necessary for me to point out how these different regulations tend to raise the character of the teachers' profession in Prussia, and to gain for them the estimation and respect of society. As it is laid down in one of the circular rescripts of the Prussian government, "the chief end of calling the teachers back to the normal colleges at intervals, is to increase the earnestness, zeal, and enthusiasm of the teachers in their duties; to regulate and perfect the character of the teaching in the village schools; to produce more and more conformity and agreement in the methods of instruction used in the schools; to make the teachers look upon the normal college as their common home, and the place to which they may all apply for advice, assistance, and encouragement; to make the professors of the college better acquainted with those parts of the education of teachers which particularly require their attention, and which are necessary to form efficient village school teachers; to inspire the professors of the normal college with a constant zeal in the improvement of the district in which their college is situated; and to impress upon the young students of the normal college, from their first entrance into it, a full sense of the importance of the work in which they are about to engage." Every one knows that any person, who is officiating as teacher, must necessarily be a learned and moral man. Every one knows that he has passed through a long course of education in religious and secular instruction, continuing from his sixth to his twentieth year; that he has passed two or three different severe examinations with honor; that he is well versed in Scripture history, in the leading doctrines of his religion, in the history of Germany, in the outlines of universal history, in geography, and in arithmetic; that he is a

good singer and chanter; that he can play the organ, piano-forte, and violin; that he is acquainted with the elements of the physical sciences, with natural history, and botany; and that he is profoundly versed in the science which is more peculiarly his own, viz., that of pedagogy. I have already said, that it is no uncommon thing for a Prussian teacher to be acquainted with the Latin language, that very many speak and read French fluently, and that not a few can also, at least, read English. Now, I do not ask whether we have a class of *village* teachers who can be compared to these men, for it would be ridiculous to put such a question; but, I ask, have we *any* set of teachers in the country, who, in *general* attainments, can bear comparison with them? Very few of the masters of our private schools are gentlemen who have been educated at our universities; but of even those who have been brought up at our great seats of learning, I would ask any university man, whether one man in ten receives any thing like so general an education as the Prussian schoolmasters must have obtained, in order to enable them to pass the examination for diplomas? Do the students at our universities generally learn any thing of church history, of music, or of physical geography? Do they learn even the outlines of universal history? Are they acquainted with botany or natural history? Do many study carefully the history of their own country or its geography? Do any of them know any thing of pedagogy? If not, where shall we find a class of teachers of even the children of our gentry nearly so highly educated as the Prussian parochial schoolmasters?

SEMINARY
FOR
TEACHERS OF THE CITY SCHOOLS,*
AT BERLIN, IN PRUSSIA.

THIS is one of the more recently erected seminaries, and its objects are declared to be—first, to educate teachers for the city schools; second, to enable teachers to advance in their vocation, by providing them with lectures, and with a library; and third, to enable candidates for the ministry to become somewhat acquainted with the art of teaching, as they are required, subsequently, to act as inspectors of the schools. The first of these is the main object of the institution. The teachers to be furnished are, in general, of the grade required for the burgher schools. This, with its location in the city, renders the general plan of this school different from that already described. The care taken in the selection of the directors of the normal schools prevents the necessity for minute regulations, and does what no regulation can—namely, infuses the proper spirit. Hence, there will always be found differences in the minute details of these institutions, which may not, however, be essential.

The director of this seminary† is also the head of the school of practice attached to it, and already described. There are, besides him, eight teachers for both the school and seminary. The pupils of the latter are about fifty in number.

The pupils generally live out of the seminary, there being accommodations but for sixteen or eighteen within the buildings. It is an important question whether the method of boarding the pupils in or out of the house shall be adopted in these institutions, and I believe that it has been rightly solved, both at Weissenfels and here, adopting in the former school the method of collecting the pupils, and in the latter, of allowing them to dwell apart.

The conditions for admission are nearly those, as to certificates, age, and qualification, of the Weissenfels school, taking as the standard of qualification the attainments of pupils from the preparatory department. Thus, eighteen years is the general age of admission, and the applicants must present to the school-board of the province certificates of baptism, of having attended the first communion, of having attended school, of moral conduct, of good health, and that their parents or guardians will support them while at the seminary. The candidates are expected to be prepared for examination on the principal parts of the Bible and the chief truths of Christianity, and to be acquainted with some of the principal church songs; to express themselves correctly in words and in writing, and to have a good knowledge of the etymology of the German language; to understand the ground rules of arithmetic, proportions, and fractions, and the elements of form in geometry; to possess a competent knowledge of geography and history; to know the use of mathematical instruments, and to have an elementary knowledge of music. The school does not professedly maintain any pupil while receiving instruction, but assists some of those of the second year who are meritorious, and makes a further advance to those of the third year who have shown themselves worthy of their calling.‡

* From Bache's Education in Europe.

† Dr. Diesterweg.

‡ This may amount to sixty dollars yearly. The boarders at the school pay but three dollars and thirty-seven cents per quarter for their lodging. An entrance fee of twelve dollars is paid, which exempts the pupil from further charges for instruction.

The courses are of three years' duration, of which the first is entirely occupied with revising and extending the attainments of the pupil; the second is, in part, devoted to teaching, but under the inspection of the director; and the third is mainly filled up with teaching in the school attached to the seminary, or others of the city. This arrangement is intended, first, to secure a due amount of scholarship on the part of the pupils; and next, to make practical teachers of them. The first essays in their art are made under close supervision; and subsequently, the independent teaching affords them opportunities for comparing the theoretical principles which are inculcated in the lectures at the seminary with their daily observation; and the communication of their remarks in meetings with the director gives them the advantage of his experience in guiding their observation.

The scope of the instruction here does not differ essentially from that at Weissenfels, the subjects being reproduced in a different form. The following table gives the names of the branches, with the time occupied in each of the classes, the third class being the lowest. The course of each class is a year in duration.

The hours of duty are from seven in the morning until noon, and from two in the afternoon until four for the second and third classes, with few exceptions. The first class receive their instruction from half past five until half past seven in the evening, except on Wednesday and Saturday. Wednesday is a half-holiday for the lower classes, as well as Saturday.

The religious instruction is given by a clergyman. The physical education is left much to the discretion of the young men, at least in case of those who live out of the seminary. The school is deficient, as the one already described, in the means of illustrating the courses of natural philosophy and natural history, but the pupils may have access to the natural history collections of the university.

TABLE OF THE DISTRIBUTION OF TIME AMONG THE DIFFERENT EMPLOYMENTS
AT THE BERLIN SEMINARY.

Subjects of study, &c.	HOURS PER WEEK.		
	First Class.	Second Class.	Third Class.
Pedagogy	2		
Practice	1	4	
Religious Instruction	1	2	3
Theory of Music		1	1
Vocal Music	1	3	5
German Language		2	6
Reading		2	2
Arithmetic		3	4
Geometry		2	2
Geography		1	2
History		1	2
Zoology		2	2
Mineralogy		2	2
Physics		2	2
Drawing	2	2	2
Writing		1	2
Playing the Violin		3	3

The method of instruction, as in the other school, is mainly by lecture, with interrogations. The inductive system is followed in the mathematical branches. The works of the director on these subjects enjoy a high reputa-

NORMAL SCHOOLS

FOR

FEMALE TEACHERS IN PRUSSIA

THE school system of Prussia, as well as the European system of public instruction generally, is defective in its provision for female education beyond the lowest grades of schools. While boys are highly instructed in language, the elements of science, and the principles of the useful arts, in public schools of a higher grade, the girls, except those of the wealthy and aristocratic classes, are entirely neglected. This has had the effect to open a chasm, broad and deep, between the intelligence and intellectual capabilities of the two sexes—has weakened the power and influence of woman on society—has narrowed the circle of a mother's teaching at home, and shut her out from the wide and appropriate field of employment as a teacher in every grade of public and private schools. The most valuable contribution now making by our American, and especially our New England experience, to the advancement of public education, is the demonstration of the wisdom of giving to every girl, rich or poor, and whatever may be her destination in life, an education which shall correspond, in amount and adaptation, to that given to boys in the same school—and particularly, to such as show the requisite tact, taste, and character, an appropriate training for the employment of teaching. Our experience has shown not only the capacity of woman, but her superiority to the male sex, in the whole work of domestic and primary instruction,—not only as principal teachers of infant and the lowest class of elementary schools, but as assistants in schools of every grade in which girls are taught, and as principal teachers, with special assistance in certain studies, in country schools generally. Their more gentle and refined manners, purer morals, stronger instinctive love for the society of children, and greater tact in their management, their talent for conversational teaching, and quickness in apprehending the difficulties which embarrass a young mind, and their powers, when properly developed, and sustained by enlightened public sentiment, of governing even the most wild and stubborn dispositions by mild and moral influences—are now generally acknowledged by our most experienced educators. Let this great fact be once practically and generally recognized in the administration of public schools in Europe, and let provision be made for the training of female teachers on a thorough and liberal scale, as is now done for young men, and a change will pass over the whole face of society.

Until within ten years no attempt was made to train females for the employment of teaching, except in certain convents of the Catholic church, where the self-denying life which the rules of their establishment

require, and the excellent education there given, are an admirable preparation for the important duties which many of the sisters are called upon to perform as teachers in schools for the poor, as well as for boarding-schools connected with their religious houses.

In 1840, for the first time, a seminary for female teachers, governesses, or rather a seminary course, was established at Marienweider, in the province of Prussia, in connection with a high school for young ladies, instituted by Alberti. The course is for two years. Candidates must be sixteen years of age, must be confirmed, and pass a satisfactory examination in the branches taught in common schools. Instruction is given in French, English, and Italian languages, as well as in the German literature and language, arithmetic, history, geography, natural sciences, music, history of art and esthetics, including drawing, sketching, &c., as well as in the theory and practice of teaching. The charge for tuition and residence can not exceed four thalers a month, and this is reduced according to the circumstances and continuance at the seminary of the pupils. In 1847, there were twenty-two pupils.

In 1841, a class of female teachers was instituted in connection with the celebrated "Diaconissen Anstalt," at Kaiserswerth, erected by Mr. Fleidner. The course for elementary schools occupied two years. In addition to the studies pursued at Marienweider, instruction is given in domestic economy and household work. Practice in teaching is had in the orphan and hospital schools, and the elementary school of the great establishment. In 1848, there were eighty-five pupils, forty-four of whom were destined for infant and industrial schools.

The "school for deaconesses," at Kaiserswerth, on the Rhine, was instituted by Rev. Thomas Fleidner, the pastor of its small Protestant parish, who seems to be acting in a new sphere of Christian benevolence with the spirit of Franké. The main object of the institution was to train females of the right spirit—females who are willing to consecrate a portion of their lives in humility and love to the service of their fellow-creatures, for Christ's sake—to the practical duties of the sick room. The original plan has been extended so as to embrace a Normal department for training young women of the same spirit for teachers of infant schools, as well as an asylum for erring. It is conceived in the spirit, and to some extent, formed on the model of some of the orders of sisters of charity, in the Catholic church. It presents a new application of the principle, and illustrates in a beautiful manner the importance, of Normal or professional training in every department of life which involve art and method. The following account of a visit to the institution is abridged from a communication in *Lowes' Edinburgh Magazine*, for 1846.

"Kaiserswerth is the name of a small village on the east bank of the Rhine, about an hour from Dusseldorf. The village is clean and orderly, but very ancient in its houses, and still more so in the aspect of its church and manse. This circumstance the more fixes the attention of the traveler on a new street running at right angles to the old one. All the buildings in it are peculiar, and piece on but awkwardly with the old manse, whence they spring, and which is occupied by the "School for Deaconesses." The Rev. Thomas Fleidner is pas-

tor of this small parish, and has found full occupation for his benevolent energy in the institution of which he is the founder.

We unwittingly made our visit of investigation on the great anniversary; a day for school examinations, for inspecting the hospitals, and for setting apart, for the exercise of their functions, wheresoever they may be called, such deaconesses as have satisfactorily passed through their period of training. The whole place was therefore in its best attire. Windows bright, walls newly colored, and every here and there, where an arch or a peg to hang a wreath upon could be found, active and tasteful hands had transferred the garden's autumnal treasures of flowers to the various chambers of the dwellings. In a room on one side of the street, the floor was covered with beds for the repose of visiting schoolmistresses and deaconesses who had returned to enjoy the day with their former associates; while, on the other, the hall with its table of many covers, and the savor of good food from the kitchen, indicated that the mother was on that day to entertain her children. In short, it was a gala day—the day of all the year when many acquisitions are brought to light, and for which many a studious preparation is made. As all were engaged in the examination of the orphan-school, we had leisure, while waiting, to observe the characteristic furniture of the manse parlor, where, according to the fashion of the country, the pale sand crackled under our feet. There hangs a portrait of Mrs. Fleidner, the honored and most useful coadjutor of her husband. She has been a fitting mother of that institution, of which he is the father. Having given out all her strength to it, she was in her prime translated from the land of labor and anxiety to the land of eternal rest.

Near her is placed, in meet companionship, a portrait of our Mrs. Fry, whose experienced eye took in at once, with much delight, the utility of the whole institution. On the same wall appears a portrait of Mr. Fleidner's mother, a venerable widow of a former pastor, whose lovely Christian bearing we had occasion to respect and admire, having made her acquaintance in a distant city. She had reared a large family for the church, and suffered many hardships while her country was the scene of French warfare, being long separated from her husband, uncertain of his safety, and moving from place to place with her young children, at times at a loss for a lodging and all necessary provision.

Opposite to these portraits are engravings of some of the Protestant Reformers, among whom appear Luther and Calvin; and in a corner a cupboard with a glass door, furnished with books for sale, chiefly such as are employed in the schools or report their condition. Also the noble set of Scripture prints which was prepared for the institution, but which is now to be found in many seminaries for the benevolent instruction of the young in Germany and Prussia.

Presently an amiable and gentlemanly man, who apologized for his imperfect English, came and guided us to the school-room, in which an intelligent teacher was calling forth the attainments of his pupils. The audience consisted of Mr. Fleidner's co-presbyters, the physician, a few personal friends, the teachers who were that day visitors to the school where they had themselves been trained, and as many of the deaconesses as could be spared from their regular avocations.

The orphans under examination are many of them the children of pastors and schoolmasters. They looked more vigorous and hearty than most children of their age do in Germany, and are receiving good, sound education, which will fit them to help both themselves and others in future life.

We were led from the school-room to the dormitories, and found each containing six small beds, and one larger. The deaconess, who occupies the larger bed, is regarded as the mother of these six children, and fills that office as to washing, clothing, medicating, and instructing them, just as a real mother ought to do. Each bed has a drawer which draws out at its foot, containing all the little tenant's property, and on the opposing wall is hung a tin basin, jug, and tooth-brush for the use of each. The deaconess soon feels an attachment to the orphans spring up in her bosom, while she also feels responsibility about their neat and healthy appearance, proper demeanor, and attainments of all kinds.

We next saw the delinquents' shelter, and two women in charge, one an older, sensible, firm-looking person, whose post is probably never changed, and another younger, her pupil. They showed us with some satisfaction the needle-work they had taught to a set of lowering-browed, unpromising-looking females,

who, like their peers in Scotland, gratify their curiosity by side-peeps, but never look you fairly in the face. From the educational system of Prussia, it rarely occurs that reading requires to be taught to adults. The senior deaconess spoke mildly and sensibly of some intractable, two or three runaways, some reconciled to friends, some restored to society, and acquitting themselves well in service. In short, it was a fac-simile of poor humanity, and the uncertain results of benevolent effort at home. These women sleep in small apartments, which fill one side of a long gallery—each contains a bed, a stool, and a box, and in the midst of them is the room for the deaconess, who is, by means of her open door, enabled to observe all movements, and prevent all communications on the subject of past transgressions. The delinquents are shut into their night-rooms.

In the infant school department, we did not observe any thing differing from what is to be seen in the best schools of the same style elsewhere, unless we might mention an extensive frame of pigeon-holes, each numbered to indicate the proprietor, and occupied by pieces of bread. In this Normal School have been trained teachers who are now engaged in managing the infant population in many parts of Prussia and Germany.

We crossed the little street, and entered, on the opposite side, the hospital, a handsome building entirely of recent erection, in a pretty extensive and neatly laid-out garden, where we observed some patients of all ages—the children at play or carried in the arms of their tender-looking nurse—the adults resting on benches in the sun, for the day was cool, or moving feebly as their reduced strength enabled them.

Our guide, whom we here discovered to be chaplain to the hospital, led us first into the apothecary's room, where we saw two sensible, energetic-looking women compounding medicines after the prescription of the physician. They are licensed by government, serving a regular time to the acquisition of this important branch of knowledge, and are always on the spot to watch the effect of their administrations. The place is fitted up like a druggist's shop at home. We forgot to inquire if the counter, within whose railed-off quarter the chief apothecary stood, is rendered necessary by the shop being frequented by the villagers, which seems probable. The other deaconess was working at a mortar. From this place we passed to the kitchen, and saw the huge apparatus necessary for feeding such a family, and the extra supply required on that festal day, when their family was greatly increased. The plans for keeping food in that warm country, the cleanliness and beautiful order of the larder and laundries, indeed of every corner, was quite remarkable, and the ventilation so perfect, that even when we ascended to wards occupied by persons in bed, or resting on the long benches, who looked very ill, the atmosphere was tolerably fresh and agreeable. Our conductors dropped here and there a good word to the sick as we passed. In the male wards a part of the attendance seems to be done by men, but each has its quota of deaconesses who have their own charge and responsibility. In one chamber we found five women who had joined the establishment a few days before, who were engaged in learning the useful art of cutting out clothing, under two instructors. There was something touching in the ward of sick children, where we saw many eyes beaming tenderness, and many hearts exercising all the maternal instincts, albeit not mothers. Some who were very sick formed for the time the sole charge of one deaconess, while three or four might be intrusted to the care of another. In addition to minute watchfulness over the body, there is, as they can bear it, an endeavor to occupy the memory with suitable hymns and passages of Scripture, and to engage their minds on subjects that lead them to glorify God by honoring and loving Him in the days of their youth. The chaplain was acquainted with each face, and its owner's little history, and tried to draw out a little repetition of their small store of Scripture learning. One could not but remark the useful discipline which such employment must be for the young women who are engaged in it, or fail to observe the loving patience with which one or two met the feverish fractiousness of their nurslings.

The office of these 'sisters of charity,' which elevates them above the common sick nurse, and engages them in concerns that touch on eternity, is that of reading the Scriptures to the sick and aged, and dropping a word of consolation into the languid ear, while they minister to the bodily wants. This they are authorized and expected to do, so that, instead of doing it by stealth, as a pious

sick nurse may do in our hospitals; or, instead of railing on the poor sufferer who cries out in concern for his soul's health, as an impious one has sometimes been known to do, they breathe balm while they turn the pillow, and speak of the way of reconciliation while they endeavor to lull pain. They are by the bed in the midnight hour, and can seize the moment of coolness and clearness to speak to the afflicted—a moment which neither chaplain, nor medical man, nor friendly visitor, may be so happy as to hit upon; and, while they are forbidden to be preachers, their living actions, their Christian bearing, and their faithful advices, are calculated to drop like balm on the wounded spirit, and have, in many cases, accomplished good which we may justly call incalculable, for its consequences are eternal.

After examining the excellent arrangement of the sick wards, we found ourselves in the chapel. It is placed at the lower extremity of the long range of buildings, and so crosses the end of four wards, two on the first, and two on the second story, the door of entrance to the chapel being placed in the center. Each ward has a folding-door of glass in the side of the place of worship, by opening which the Word of God can sound along even to the remoter beds. On communion occasions, the pastor is accustomed to convey the elements into these wards, so that many a fainting soul is thus refreshed, which, in any other circumstances, would be denied the privileges of the house of God. There are, on one side of the chapel, seats where the feeble can recline, and some with muslin curtains, behind which the unhappy or unsightly can find shelter. In this small, but sacred, place of worship, at three o'clock on that afternoon, October 5th, were the deaconesses, whose term of training was satisfactorily come to a close, questioned before the congregation with respect to their willingness to devote themselves to the work of mercy for the next five years, and having assented to the engagement proposed to them, they were solemnly set apart by prayer. They are now prepared to go to whatever city or country, to whatever hospital, or Normal Institution, or private family they may be called, the taste and capacity of the individual of course being consulted; for it must be carefully explained that there is nothing like a monastic vow of 'obedience to the church' in this affair, and that the engagement is formed subject to being set aside by the claims of nearer domestic duties, if such should arise. Some deaconesses have been called away to assist their own families, some have been lost to the Institution by entering on the conjugal relation. In truth, unfortunately for their vocation, they are rather too popular, as making excellent wives. But while one regards this circumstance with regret as respects the scheme, it is delightful to contemplate the sister of charity transformed into the rearer of her own children in the fear of the Lord.

In conversing with Mr. Fleidner, before taking leave, on the utility of forming such an institution in Scotland, he suggested, as a fundamental and absolute necessity, that it be ascertained that all who are admitted to the school are persons renewed in the spirit of their minds, and willing, under the guidance of the Holy Spirit, to devote themselves in humility and love to the service of their fellow-creatures for Christ's sake.

The two Prussian provinces of the Rhineland and Westphalia are united for its support, and it is under the superintendence of the Protestant Provincial Synod. Above one hundred deaconesses are now at work in different parts of Germany. Sixty are occupied in seventeen hospitals and orphan-houses at Berlin, Dresden, Frankfort, Worms, Cologne, Elberfeld, &c. Several are engaged for large congregations which have no hospital, and about twenty are sent out at the request of private families to nurse their sick members, &c. Five are now at work in the German hospital at Dalston, near London: one of them is matron of the establishment. It can readily be apprehended how uniformity of language, ideas, methods of preparing food, &c., will render these acceptable nurses to their sick countrymen.

In this country we lack a little of the German simplicity, and are so nice about distinctions of rank, and what belongs to our supposed station in society, that it may excite strong displeasure if we say that there are many single women in Scotland, of the excellent of the earth, who are not so useful in the church as they might be; that the reason of this is their want of proper guidance in selecting their work, and of support in its prosecution, and that the deaconess' status in society, and the style of character and bearing expected from her, is exactly what is wanted to confer the necessary energy and steadiness.

At Kaiserswerth, there are scholars not only of the middle classes, but several of the higher ranks of life. The king of Prussia, having taken a lively view of the utility of the Institution, is now forming a large model hospital at Berlin—a baroness, trained under Mr. Fleidner, is its destined matron; and twelve well-trained deaconesses are without delay to be called into active employment there.

The principle on which the deaconess is required to act is that of willingness to be a servant of Christ alone; to devote herself to the service, without the worldly stimulus of pecuniary emolument, and without over solicitude about worldly comforts; to do the work of charity and self-denial, out of gratitude to her Savior.

Her wants are all supplied by the Institution, respectably, but without superfluity; while the salary paid annually for her services by the family, parish, or hospital, by which she is employed, is paid to Kaiserswerth. From the fund thus accumulated, the supplies of the deaconesses are derived, and those of them who have suffered in health, in consequence of their services, are by it entirely sustained.

The deaconess, with her healthful, beaming, loving countenance, distinguished from her neighbors only by her dark print gown, a white habit-shirt, and cap, (a bit of head-gear that one often misses painfully, even on grey-headed German matrons,) looks all animation, attention, and lively collectedness of spirit.

There is at Kaiserswerth the simplicity of real life in this working-day-world, as exhibited by persons whose actions are under the influence of grateful love to their Lord and Redeemer, and to their fellow-pilgrims."

In 1846, a Seminary for female teachers was established in connection with a new Institution for young ladies, in Friedrichstadt, Berlin. The course extends through two years, and includes the branches and practical exercises before specified. In all teachers intended for governesses, particular attention is paid to music, drawing, and the Italian and French languages, as well as to the literature of the German.

In 1847, a regulation was adopted for the examination of female teachers in the province of Bradenburg. The examination is conducted by a committee consisting of one member from the school-board of the province, and the directors and two teachers of the new seminary in Friedrichstadt. It is confined, unless the applicant desires a certificate for a higher school, to the branches taught in the primary schools. It is conducted by written answers to a few questions in each branch, to be made out without books, and without conference with each other; in conversation on the same subjects and pedagogical points; and in giving trial lessons in teaching. A record is taken of the examination, and if the result is satisfactory, a certificate is issued by the school-board of the Province. If the pupils of the seminary in Friedrichstadt can pass a similar examination before leaving the institution, they are not subjected to any farther examination.

That the art of teaching, as now practiced in the primary schools of Prussia, was but imperfectly understood by her schoolmasters only a quarter of a century ago, and that a knowledge of good methods was diffused throughout the kingdom only by the well directed efforts of the government, sustained by the self-denying and persevering labors of school officers and educators, in various directions, is evident from the following note appended to Prof. Stowe's address on Normal Schools and Teachers' Seminaries. The noble sentiment of Dinter, quoted by Prof. Stowe at the opening of his address, "I promised God, that I would look upon every Prussian peasant child as a being who could complain of me before God, if I did not provide for him the best education, as a man and a Christian, which it was possible for me to provide," shows the spirit with which some of the school officers of Prussia have acted. We append a brief notice of this excellent man, and model school officer, together with many excellent suggestions by other eminent teachers and officers from other sections of Germany.

PRUSSIAN SCHOOLS, A FEW YEARS AGO.

The following questions and answers are from Dr. Julius's testimony, before the Committee of the British House of Commons, in 1834, respecting the Prussian School System.

"Do you remember, from your own knowledge, what the character and attainments of the schoolmasters were previous to the year 1819?"

"I do not recollect; but I know they were very badly composed of non-commissioned officers, organists, and half-drunken people. It has not risen like a fountain at once. Since 1770, there has been much done in Prussia, and throughout Germany, for promoting a proper education of teachers, and by them of children."

"In your own observation has there been any very marked improvement in the character and attainments of schoolmasters, owing to the pains taken to which you have referred?"

"A very decided improvement."

Dinter, in his autobiography, gives some surprising specimens of gross incapacity in teachers, even subsequent to 1819. The following anecdotes are from that interesting work, *Dinters Leben von ihm selbst beschrieben*.

In the examination of a school in East Prussia, which was taught by a subaltern officer dismissed from the army, the teacher gave Dinter a specimen of his skill in the illustration of Scripture narrative. The passage was Luke vii., the miracle of raising the widow's son at Nain. "See, children (says the teacher), Nain was a great city, a beautiful city; but even in such a great, beautiful city, there lived people who must die. *They brought the dead youth out.* See, children, it was the same then as it is now—dead people couldn't go alone—they had to be carried. *He that was dead began to speak.* This was a sure sign that he was alive again, for if he had continued dead he couldn't have spoken a word."

In a letter to the King, a dismissed schoolmaster complained that the district was indebted to him 200705 dollars. Dinter supposed the man must be insane, and wrote to the physician of the place to inquire. The physician replied that the poor man was not insane, but only ignorant of the numeration table, writing 200 70 5 instead of 275. Dinter subjoins, "By the help of God, the King, and good men, very much has now been done to make things better."

In examining candidates for the school-teacher's office, Dinter asked one where the Kingdom of Prussia was situated. He replied, that he believed it was somewhere in the southern part of India. He asked another the cause of the ignis fatuus, commonly called Jack-with-the-lantern. He said they were specters made by the devil. Another being asked why he wished to become a school-teacher, replied, that he must *get a living somehow*.

A military man of great influence once urged Dinter to recommend a disabled soldier, in whom he was interested, as a school-teacher. "I will do so," says Dinter, "if he sustains the requisite examination." "O," says the Colonel, "he doesn't know much about school-teaching, but he is a good, moral, steady man, and I hope you will recommend him to oblige me." *D.*—O yes, Colonel, to oblige you, if you in your turn will do me a favor. *Col.*—What is that? *D.*—Get me appointed drum-major in your regiment. True, I can neither beat a drum, nor play a fife; but I am a good, moral, steady man as ever lived.

A rich landholder once said to him, "Why do you wish the peasant children to be educated? it will only make them unruly and disobedient." Dinter replied, "If the masters are wise, and the laws good, the more intelligent the people, the better they will obey."

Dinter complained that the military system of Prussia was a great hinderance to the schools. A nobleman replied that the young men enjoyed the protection of the government, and were thereby bound to defend it by arms. Dinter asked if every stick of timber in a house ought first to be used in a fire-engine, because the house was protected by the engine? or whether it would be good policy to cut down all the trees of an orchard to build a fence with, to keep the hogs from eating the fruit?

(C.)

SCHOOL-COUNSELOR DINTER.

GUSTAVUS FREDERICK DINTER was born at a village near Leipsic, in 1760. He first distinguished himself as principal of a Teachers' Seminary in Saxony, whence he was invited by the Prussian government to the station of School-Counselor for Eastern Prussia. He resides at Königsberg, and about ninety days in the year he spends in visiting the schools of his province, and is incessantly employed nearly thirteen hours a day for the rest of his time, in the active duties of his office; and that he may devote himself the more exclusively to his work, he lives unmarried. He complains that his laborious occupation prevents his writing as much as he wishes for the public, yet, in addition to his official duties, he lectures several times a week, during term-time, in the University at Königsberg, and always has in his house a number of indigent boys, whose education he superintends, and, though poor himself, gives them board and clothing. He has made it a rule to spend every Wednesday afternoon, and, if possible, one whole day in the week besides, in writing for the press; and thus, by making the best use of every moment of time, though he was nearly forty years old before his career as an author commenced, he has contrived to publish more than sixty original works, some of them extending to several volumes, and all of them popular. Of one book, a school catechism, fifty thousand copies were sold previous to 1830; and of his large work, the School-Teacher's Bible, in 9 volumes 8vo, thirty thousand copies were sold in less than ten years.

He is often interrupted by persons who are attracted by his fame, or desire his advice; and while conversing with his visitors, that no time may be lost, he employs himself in knitting; and thus not only supplies himself with stockings and mittens, suited to that cold climate, but always has some to give away to indigent students and other poor people. His disinterestedness is quite equal to his activity, and of the income of his publications, he devotes annually nearly five hundred dollars to benevolent purposes. Unweariedly industrious, and rigidly economical as he is, he lays up nothing for himself. He says, "I am one of those happy ones, who, when the question is put to them, 'Lack ye any thing?' (Luke xxii. 35), can answer with joy, 'Lord, nothing.' To have more than one can use is superfluity; and I do not see how this can make any one happy. People often laugh at me, because I will not incur the expense of drinking wine, and because I do not wear richer clothing, and live in a more costly style. Laugh away, good people; the poor boys, also, whose education I pay for, and for whom, besides, I can spare a few dollars for Christmas gifts, and new-year's presents, they have their laugh too."

Toward the close of his autobiography, he says respecting the King of Prussia, "I live happily under Frederick William; he has just given me one hundred

and thirty thousand dollars to build churches with in destitute places; he has established a new Teachers' Seminary for my poor Polanders, and he has so fulfilled my every wish for the good of posterity, that I can myself hope to live to see the time when there shall be no schoolmaster in Prussia more poorly paid than a common laborer. He has never hesitated, during the whole term of my office, to grant me any reasonable request for the helping forward of the school-system. God bless him! I am with all my heart a Prussian. And now, my friends, when ye hear that old Dinter is dead, say, 'May he rest in peace; he was a laborious, good-hearted, religious man; he was a Christian.'

A few such men in the United States would effect a wonderful change in the general tone of our educational efforts.

(D.)

IMPROVEMENT OF SCHOOL-TEACHERS.

At the commencement of the late school efforts in Prussia, for the benefit of teachers already in the profession who had not possessed the advantages of a regular training, it was the custom for them to assemble during the weeks of vacation in their schools, and, under the care of a competent teacher, go through a regular course of lessons for their improvement. Of the entire course a careful and minute journal was kept and transmitted to the government. The following is from the journal of a four weeks' course of this kind, which was held at Regenwald in 1821, under the charge of School-Counselor Bernhardt. The King gave his special approbation of this journal, and caused a large number of copies to be printed and circulated throughout the kingdom. The Minister of Public Instruction expresses himself respecting it in the following terms:—

"The view presented and acted upon by School-Counselor Bernhardt, that the important point is not the quantity and variety of knowledge communicated, but its solidity and accuracy; and that the foundation of all true culture consists in the education to piety, the fear of God, and Christian humility; and, accordingly, that those dispositions, before all things else, must be awakened and confirmed in teachers, that thereby they may exercise love, long-suffering, and cheerfulness, in their difficult and laborious calling—these principles are the only correct ones, according to which the education of teachers every where, and in all cases, can and ought to be conducted, notwithstanding the regard which must be had to the peculiar circumstances and the intellectual condition of particular provinces and communities. The Ministry hereby enjoin it anew upon the Regency, not only to make these principles their guide in their own labors in the common schools and Teachers' Seminaries, but also to commend and urge them in the most emphatic manner on all teachers and pupils in their jurisdiction. That this will be faithfully done, the Ministry expect with so much the more confidence, because in this way alone can the supreme will of his Majesty the King, repeatedly and earnestly expressed, be fulfilled. Of the manner in which the Regency execute this order, the Ministry expect a Report, and only remark further, that as many copies of the journal as may be needed will be supplied."

The strongly religious character of the instructions in the following journal will be noticed; but will any *Christian* find fault with this characteristic, or with the King and Ministry for commending it!

The journal gives an account of the employment of every hour in the day, from half past six in the morning to a quarter before nine in the evening. Instead of making extracts from different parts of it, I here present the entire journal for the last week of the course, that the reader may have the better opportunity of forming his own judgment on the real merits of the system.

FOURTH WEEK.

Monday, Oct. 22.—A. M. 6½–7. Meditation. Teachers and parents, forget not that your children are men, and that, as such, they have the ability to become reasonable. God will have all men to come to the knowledge of the truth. As men, our children have the dignity of men, and a right to life, cultivation, honor, and truth. This is a holy, inalienable right, that is, no man can divest himself of

it without ceasing to be a man. 7-8½. Bible instruction. Reading the Bible, and verbal analysis of what is read. Jesus in the wilderness. 9-12. Writing. Exercise in small letters. P. M. 2-5. Writing as before. 5½-7. Singing. 8-8½. Meditation. Our schools should be Christian schools for Christian children, and Jesus Christ should be daily the chief teacher. One thing is needful. Jesus Christ, the same yesterday, to-day, and forever. The great end of our schools, therefore, is the instruction of children in Christianity; or the knowledge of heavenly truths in hope of eternal life; and to answer the question, What must I do to be saved? Our children, as they grow up, must be able to say, from the conviction of their hearts, We know and are sure that thou art the Christ, the Son of the living God. Beloved teachers, teach no Christianity without Christ, and know that there cannot be a living faith without knowledge and love.

Tuesday, Oct. 23.—A. M. 6-7. Meditation. Christian schools are the gardens of God's Spirit, and the plantations of humanity, and, therefore, holy places. How dreadful is this place! This is none other than the house of God. Teachers, venerate your schools—regard the sacred as sacred. 7-8½. Bible instruction. Reading of the Bible and verbal analysis of what is read. Luke xv. 1-10. 8½-9. Catechism. Repeating the second article with proper emphasis, and the necessary explanation of terms. 10-12. Writing. Exercise in German capitals, with the writing of syllables and words. P. M. 1-4. General repetition of the instructions for school-teachers given during the month. 4-5. Brief instruction respecting school discipline and school laws. 5-7. Singing. 8-8½. Meditation. Teachers, you should make your school a house of prayer, not a den of murderers. Thou shalt not kill—that is, thou shalt do no injury to the souls of thy children. This you will do if you are an ungodly teacher, if you neglect your duty, if you keep no order or discipline in your school, if you instruct the children badly, or not at all, and set before them an injurious example. The children will be injured also by hurrying through the school-prayers, the texts, and catechism, and by all thoughtless reading and committing to memory. May God help you!

Wednesday, Oct. 24.—6-6½. Meditation. Dear teachers, you labor for the good of mankind and the kingdom of God; be, therefore, God's instruments and co-workers. Thy kingdom come. In all things approving ourselves as the ministers of God. 6½-8½. Bible instruction as before, John iv. 1-15. 8½-9. Catechism. The correct and emphatic reading and repeating of the first section, with brief explanation of terms. 10-12. Instruction in school discipline and school laws. P. M. 1-3. Instruction in the cultivation of fruit-trees. For instruction in this branch of economy, the school is arranged in six divisions, each under the care of a teacher acquainted with the business, with whom they go into an orchard, and under his inspection perform all the necessary work. General principles and directions are written in a book, of which each student has a copy. More cooling is the shade, and more sweet the fruit, of the tree which thine own hands have planted and cherished. 3-5. Instruction in school discipline and school laws. 5½-½. Singing. 8-9. Meditation. The Christian school-teacher is also a good husband and father. Blameless, the husband of one wife, vigilant, sober, of good behavior, apt to teach, not given to wine, no striker, not greedy of filthy lucre, patient, not a brawler, not covetous, one that ruleth well his own house, having his children in subjection, with all gravity. He that readeth, let him understand.

Thursday, Oct. 25.—A. M. 6-6½. Meditation. Dear teachers, do all in your power to live in harmony and peace with your districts, that you may be a helper of the parents in the bringing up of their children. Endeavor to maintain the unity of the Spirit in the bond of peace. As much as in you lies, live peaceably with all men. 6½-9. Bible instruction as before, Luke vii. 11-17. Reading by sentences, by words, by syllables, by letters. Reading according to the sense, with questions as to the meaning. Understandest thou what thou readest? 10-11. Instructions as to prayer in schools. Forms of prayer suitable for teachers and children are copied and committed to memory. Lord, teach us to pray. 11-12. Writing. Exercise in capitals and writing words. P. M. 2-3. Instruction respecting prayer in the family and in the school. Forms of prayer for morning and evening, and at the table, are copied, with instructions that school children should commit them to memory, that they may aid their parents to an edifying performance of the duty of family worship; that, as the school

thus helps the family, so the family also may help the school. Use not vain repetitions. 3-5. Bible instruction. General views of the contents of the Bible, and how the teacher may communicate, analyze, and explain them to his children, yearly, at the commencement of the winter and summer terms. 5½-7. Singing. 8-9. Meditation. Teachers, acquire the confidence and love of your districts, but never forsake the direct path of duty. Fear God, do right, and be afraid of no man. The world, with its lusts, passeth away, but he that doeth the will of God shall abide forever.

Friday, Oct. 26.—Meditation. Teachers, hearken to the preacher, and labor into his hands; for he is placed over the Church of God, who will have the school be an aid to the Church. Remember them that labor among you, and are over you in the Lord, and esteem them highly in love for their works' sake. Neither is he that planteth any thing, nor he that watereth any thing, but God who giveth the increase. 7-9. Bible instruction. Summary of the contents of the Bible, to be committed to memory by children from ten to fifteen years of age. 10-12. Bible instruction. Brief statement of the contents of the historical books of the New Testament. P. M. 1-5. Bible instruction. Contents of the doctrinal and prophetic books of the New Testament. Selection of the passages of the New Testament proper to be read in a country school. A guide for teachers to the use of the Bible in schools. 5-7. Singing. 8-9. Meditation. Honor and love, as a good teacher, thy King and thy father-land; and awake the same feelings and sentiments in the hearts of thy children. Fear God, honor the King, seek the good of the country in which you dwell, for when it goes well with it, it goes well with thee.

Saturday, Oct. 27.—6-6½. Meditation. By the life in the family, the school, and the church, our heavenly Father would educate us and our children for our earthly and heavenly home; therefore parents, teachers, and preachers, should labor hand in hand. One soweth and another reapeth. I have laid the foundation, another buildeth thereon; and let every man take heed how he buildeth thereon. Means of education: 1. In the family—the parents, domestic life, habits; 2. In the school—the teacher, the instruction, the discipline; 3. In the church—the preaching, the word, the sacraments. 6½-9½. Bible instruction. Rules which the teacher should observe in reading the Bible. In analyzing it. In respect to the contents of the Old Testament books, and selections from them for reading, written instructions are given and copied, on account of the shortness of the time which is here given to this topic. 10-12. Bible instruction. General repetition. P. M. 1-4. Bible instruction. General repetition. 4-5. Reading. Knowledge of the German language, with written exercises. 7-10½. Review of the course of instruction and the journal. 10½-12. Meditation. The prayer of Jesus (John xvii.), with particular reference to our approaching separation.

Sunday, Oct. 28.—6½-9. Morning prayer. Catechism. Close of the term. (In the open air on a hill at sunset) singing and prayer. Address by the head teacher. Subject. What our teacher would say to us when we separate from him. 1. What you have learned apply well, and follow it faithfully. If ye know these things, happy are ye if ye do them. 2. Learn to see more and more clearly that you know but little. We know in part. 3. Be continually learning, and never get weary. The man has never lived who has learned all that he might. 4. Be yourself what you would have your children become. Become as little children. 5. Let God's grace be your highest good, and let it strengthen you in the difficulties which you must encounter. My grace is sufficient for thee—my strength is perfect in thy weakness. 6. Keep constantly in mind the Lord Jesus Christ. He has left us an example that we should follow his steps. Hymn—Lord Jesus Christ, hearken thou to us. Prayer. Benediction.

Review of the hours spent in different studies during the four weeks. Arithmetic, sixty-seven; writing, fifty-six; Bible, twenty-five; meditation, thirty-six; other subjects, twenty-six; singing, twenty-eight. Total, two hundred and thirty-eight. From nine to ten, in the morning, was generally spent in walking together, and one hour in the afternoon was sometimes spent in the same manner.

Familiar lectures were given on the following topics: 1. Directions to teachers as to the knowledge and right use of the Bible in schools. 2. Directions to teachers respecting instruction in writing. 3. Directions for exercises in mental arithmetic. 4. Instructions respecting school discipline and school laws. 5. A col-

lection of prayers for the school and family, with directions to teachers. 6. The German parts of speech, and how they may be best taught in a country school. 7. The day-book.

Printed books were the following: 1. Dinter's Arithmetic. 2. Dinter on Guarding against Fires. 3. Brief Biography of Luther. 4. On the Cultivation of Fruit-Trees. 5. German Grammar. 6. Baumgarten's Letter-Writer for Country Schools. 7. Luther's Catechism.

That which can be learned and practiced in the short space of a few weeks, is only a little—a very little. But it is not of so much importance that we have more knowledge than others; but most depends on this, that I have the right disposition; and that I thoroughly understand and faithfully follow out the little which I do know.

God help me, that I may give all which I have to my school; and that I, with my dear children, may, above all things, strive after that which is from above. Father in heaven, grant us strength and love for this.

BERNARD OVERBERG.

Among the many devoted teachers and educators, whose example and teachings breathed a new spirit into the schools of Germany, we have been particularly impressed with the character and views of Bernard Overberg, who for thirty years was in the habit of meeting the teachers of the neighborhood of Munster, twice a year during their vacations, and instructing them in the best modes of conducting their schools, and especially in imparting religious instruction. We make the following extracts mainly from a memoir of Bernard Overberg, by Professor Schubert, of Munster.

In 1780, he became officiating vicar of Everswinkel, and many even yet can remember his powers as a spiritual guide and teacher, and the blessings which attended him. His chief anxiety was for the religious education of the children of the parish, and this at his request was wholly given up to him by the rector. In three years his manner of teaching became so perfect, that the minister Prince Furstenberg was induced to think of appointing him to the normal school* at Munster. But first he determined to hear the teaching himself, and getting into his carriage on Sunday, when he knew Overberg would catechise, he told the post boys to bring him to Everswinkel exactly at two o'clock. He thus got into the church unobserved, and listening unseen, found his expectation exceeded, and therefore offered the situation immediately. Overberg's disposition and humility inclined him to remain amongst the countrymen who were attached to him, but the offer was really a command from his vicar-general, (which Furstenberg then was,) and he had only to comply. On being desired to name his own salary, his modesty asked only for 200 thalers, (about \$150,) with board and lodging in the episcopal seminary at Munster. He entered this, March, 1783, and here he died as principal, in 1826.

The leading object of his intercourse with all, both old and young, with whom he came in contact, was to implant and cultivate a spiritual principle; a principle coming from God's spirit and continually nourished by it alone, whilst he believed the means for obtaining this to be clear and impressive views of the truth and power of the Christian religion laid deeply in the character during childhood. The relation and intercourse between God and man either by natural or revealed means was the great object of his instruction, and being so pervaded by this godliness himself, his pupils became in some degree warmed by it. "Only that which comes from the heart can reach the heart," was a favorite saying of his; and all who have heard him, agree in stating that a tone of cheerful piety seemed to

* Not a regular normal school, but a gathering of teachers for special instruction in methods similar to our teachers' institutes.

accompany the studies, even the common reading, writing, arithmetic, mensuration, &c., whilst the intellectual faculties thus developed were more easily brought under the power of the will, when the moral faculties were in healthy exercise. Catechetical as his instruction generally was, he avoided the extreme in which it is now used and its attendant error of cultivating the memory of children at the expense of their reflecting, and still more, their moral powers. He never began with abstract truths of religion, &c., but with the imagination and actual experience of the children; so that the answer was not mere words or notions of the memory, but the enlargement of existing ideas. His object was not so much to give information, as to give such information and such views of things, as would draw out all the good and amiable points of the character, and repress the contrary.

The office of schoolmaster in the district of Munster, was at that time performed in the more populous parishes by men who, intending to be clergymen, had gone through a part of the studies at the gymnasium, and then stopped for want of money, talents, or other causes; but in the smaller parishes and scattered country places, it was performed by laborers, who, teaching in winter, returned to their work in summer. By far the greatest number of them were, of course, very ignorant and unfit for any intelligent teaching; but their pay was poor in proportion, and many, having no room, made use of some bakehouse, or even an old chapel without a stove, in the cold nights of winter. To tempt them to an internal improvement, Furstenberg began with an external one; and for this, commissioned Overberg to visit all the village schools of the district. Some of the bad, superfluous, and unlicensed were closed, and instead of two or three inconvenient, one more convenient erected; then every schoolmaster who offered himself for examination, and passed it creditably, had a yearly salary secured him of twenty, thirty, or even forty thalers, (each about 75 cents,) according to the population of his parish. The examination was to be repeated every three years, and they who wished to improve themselves were advised to attend the normal school at Munster. The expenses of this attendance were all to be paid for them; and in order that there might be no material omission of their school duties, the attendance at the normal school was restricted to the usual time of their vacation, from August 21, to the beginning of November. On this being settled, from twenty to thirty old schoolmasters attended Overberg, and most thoroughly exercised his patience and charity, by their indescribable helplessness and incapacity for learning; from nine to twelve, and from two to five, he instructed them in the principles of teaching, in religion, in Scripture history, in reading, writing, and arithmetic. He carefully prepared himself for this, by one and a half hour's study; and he spent the rest of the day in reading with the most backward. Hopeless as all this trouble seemed at first, in a few years the result was rich in blessings.

As was mentioned in the introduction, Overberg's zeal for the welfare of the ignorant poor produced in many others a similar feeling. Pupils soon came to his lectures whose fervent wish was to become efficient Christian teachers. The example of these influenced some of the more indolent; and many of the schoolmasters attended him, not only as long as government paid their expenses, but for many years afterwards. Ignorant and unpolished as were the greatest number of them at first, they scarcely ever required a reproof from him, feeling respect and affection when they saw his estimable character shine forth in its simplicity and friendliness. Their studies commenced with prayer; and the dullest heart must have been, in some degree, moved when Overberg entered and began, "Come, Holy Ghost;" whilst his simplicity of manner, his want of all appearance of study or learning, with his power and fervor, struck even those most accustomed to preaching. The source from whence he obtained all this may be seen from a rule in his diary.

"Let in every thing, 1st, the love of God be the moving principle; 2d, the will of God the guiding clue; 3d, the glory of God the end. When this is done, then wilt thou walk before God and be perfect." Or more concisely, "Do and suffer every thing from love to God, according to God's will and God's glory." Again, November 6, 1791, at the end of the course, having thanked God for his support, &c., he adds, "In previous years I felt more ashamed, having more reliance on my own powers, and more inclination to the vanity of pleasing men. This year

Thou hast given me a stronger feeling of my weakness, more confidence in Thee, and greater desire to please Thee only."

His extreme care in previous preparation, even for teaching the children of the free school, will be seen by a subsequent extract; and the following shows clearly the great conscientiousness with which he performed the details of his daily instruction, and particularly that of the young communicants.

"April 12, 1790. I thank Thee, O Father in heaven, for the strength Thou gavest me when instructing the children yesterday for the first communion; support, O Jesus, those whom Thou hast thus fed with thy flesh and blood; supply by thy grace what through my fault or theirs was displeasing in their hearts to Thee; and help me to avoid those faults in future. I began too late to watch their conduct, in order to know their hearts, and so prepare them for thy advent. I persuaded myself I could make amends by my instruction, though this evidently requires observation of the character before. Thou knowest, indeed, that I often strove to instruct them from the purest motives; but how often, when teaching, did vanity come in, and how oft get command over me! I frequently observed this at the time, and, struggling against it, got confused, obscure, and injured the children in consequence. Often, when led captive by vanity, I said something or left something unsaid, which I would not have done, had thy glory and the salvation of the children been my sole object; and this was particularly the case when strangers were present.

"Writing out as much as possible previously was some safeguard against this folly, though it took away from the freedom and more touching simplicity of the lecture.

"My getting confused and annoyed when the instruction did not go on as I wished, showed me what mixed motives yet governed me; my satisfaction depended not so much on my own conduct, as on the result of the satisfaction it gave to others; and although I struggled against all of this, it was not so earnestly as I ought to have done. O Lord Jesus, have mercy upon me, and blot out all my misdeeds! Make me a clean heart, and so shall I teach thy babes thy way!

"In order to avoid these faults in future, I will now take down the names of those who will probably attend the communion next year; so that I may observe the state of their heart and mind, during the whole time. I will pray for them; and when I think it will do good, I will mention them in the public prayers of the school. But, Lord, how can I have this singleness of view? Thou must give it, and the strength to act accordingly; I will fight, unwilling though I be, and do Thou grant that I may endure the fight to the end!"

The above applies to the Lorraine free school, to which he paid constant attention when conducting the normal school. But to recur to his plan of teaching in this, we may remark his practice of explaining and illustrating, by examples, the principles of moral philosophy on which teachers ought to proceed. His power of illustrative narration being very great, he could, when necessary, fill up the details of the picture so faithfully, that every one entered into it, and would probably recollect some example from their own experience. Once, when illustrating some error in teaching, an old schoolmaster, struck with the ideal picture, cried out in low German, "Oh, Mr. Overberg, that is just what is done amongst us!" Frequently his pictures were highly comical, but respect for him was such as to prevent any one giving way to their feelings. In short, such was the varied talent shown in his lectures, that persons quite indifferent to the subject would crowd to hear them.

Overberg was an admirer of nature in the highest and noblest sense, and in the wonders of creation he saw a representation of the Deity. Every leaf, every flower was to him a proof of the power, and goodness, and wisdom of God, and he must have accustomed himself to raise his views from the creature to the Creator from his earliest years, it having, as he said, become a second nature to him. He earnestly impressed upon the teachers the pious consideration of the works of creation, giving them directions for it, and urging them to turn the attention of the children to them as early as possible. He thought that a teacher in the country ought occasionally to give his lessons in the open air, and so teach the children to observe for themselves the end for which every thing is made, and how perfectly

it is adapted to it; whilst views of the power and wisdom of God should thus be brought into lectures on religion.

Valuable, however, as was the information given to the pupils, it was not more so than the example of friendliness, humility, and patience which Overberg showed toward themselves; as when having twice clearly explained some very simple thing, he would quietly go over it again, if the answer of the pupil made it probable it was not clearly comprehended, and thus the other pupils would see in practice what is meant by adapting a subject to the powers of comprehension of the hearer without omitting any principle.

The instruction was always closed by one of the church hymns to which he was very partial, and professed even in one of his latter years to have been much benefitted by the German hymn in the evening service of a village church. "Were I an officiating priest, (said he,) I would always use such a German litany instead of a Latin vesper. How impressive is that one beginning 'Have pity, Lord,' &c."

At the conclusion of the course, the students were examined, and provided with situations, and subsequently promoted according to their merit.

Thus was he, under God, not merely the founder but the supporter of a system of education rich in blessings to his country, but besides this he had also the peculiar merit of educating a class of female teachers to which probably there is nothing similar elsewhere. Young women, not from necessity but piety, attended some of his lectures in the normal school, and his catechising in the free school, and the majority resisting subsequent temptations to give up their labors, continued devoted to them through life. These were appointed to different girls' schools, and the results were so good, and subsequently so notorious, that many of them were sent for into other countries, whilst others as readers or governesses became blessings to private families. He used to say that women made better teachers than men, and he regretted exceedingly that there was no normal school established for them at the same time with that at Büren.

His instruction in the Lorraine cloister school consisted in some hours being given three times a week to religion, Bible history, and arithmetic; to this, and particularly to the catechising the children in the church every Sunday, there came persons of all ranks, thinking that they then saw in Overberg a faithful follower of Him who said, "Suffer little children," &c. How important he felt this instruction of the children to be, may be seen from the following extract from his journal:

"January 15, 1790. This morning I went into the school without sufficient preparation. O God! help me to improve in this. It is a delusion to imagine that any thing is more necessary or ought to be preferred to this; want of preparation draws many faults after it, the instruction becomes dry, confused, without point, rambling; hence the children are puzzled, their attention distracted, and the employment becomes disagreeable to them and myself. I must also be very careful not to go too much into details; into too extended views, and become too learned for the little ones; to comprehend and retain one good point is better for them than to hear ten and understand none well, or to miss the most important whilst thinking of the others.

"O God, help me ever more and more to imitate the manner of teaching of thy beloved Son, so divinely simple, short, clear, and easily remembered. Grant, that before I propose any thing to the children, I may ask myself, 'Is it necessary? Is it useful? Is there not something more useful, which ought to be preferred to it? Is it sufficiently comprehensible? What is my object in proposing it? Will it, when known, give them only an appearance of learning, &c.? If so, away with it.'"

"February 7, 1790. Thou art teaching me, O my God, more and more for my own experience, that of myself I can do nothing. When I fear that the teaching which Thou hast committed to me will not go on well, then I am surprised at its success, and the contrary happens when I say, 'this time I shall succeed.' Is not this an intimation from Thee, not to trust on my own strength? May thy grace help me to translate this into practice. O God, how many are thy favors; even to-day I observed that Thou takest away my usual impediment to clear and loud utterance, whenever I have to speak in the church to the children. Ever

grant me, O Lord, the grace, (undeserving though I be, from having so frequently withstood it,) the grace, that in all I do, particularly as regards these children, I may look to thy will alone. O Father, my Father in Christ Jesus, do Thou be with me, that I do not make the instruction of thy little ones needlessly difficult, giving them hard food instead of milk; chaff, instead of corn; attending too much to some, and neglecting others. Thou hast permitted me to enter upon a new way of instruction; if it be not better, if it be not thy will that I should go on in it, do thou call me back; if it be thy will; O make it so clear to me, that I err not, and lead the children into by-paths, from which I must lead them back again. I am unworthy of thy favor, but Thou wilt not turn away from these little ones, sanctified by the blood of thy Son, and hence I rely on thy assistance. May I be wholly thine, and so do more for thy honor and the good of others. Oh, may not the trust which others place in me be disappointed."

Thus did Overberg perform the apparently simple and easy duty of teaching children with a deep and holy earnestness, as in God's sight, and in the strength obtained by prayer. He knew and confessed what an important charge is the education of youth in prayer and filial intercourse with God.

Such was his earnestness in the common daily teaching, and the blessings for which he prayed, attended it, not merely on the sensitive hearts of the young, but it softened also many hardened by age; still his earnestness was doubled when the time for the sacrament drew near. He latterly took down, as we have said before, the names of the probable communicants a year before, and began carefully to observe the state of each, and direct them accordingly; the more immediate instruction was given during an hour and a half daily during Lent, till the Third Sunday after Easter. He then gave them a compendium of the doctrines of Christianity, and to guard himself against digressions, he wrote out his lectures at length daily. These were attended by many adult hearers, particularly of the theological students, many of whom carried away the matter in their note books, however little they might be warmed by all the piety which animated the author. On Thursdays and Sundays during Lent, no strangers were admitted, because these days were devoted to repetition and examination in previous lessons. Besides this public teaching, he instructed, exhorted, and warned them unceasingly in private, according to the character and circumstances of each. He led them as their confessor, to reflect on the truths of salvation, to prayer, and particularly to careful examination of conscience.

From time to time he prayed in the school for these communicants, and as the day approached, he sent for the parents, put before them their duty to their children, particularly that of personal example, and he made them promise to fulfill it. Whilst the children promised in writing that they would walk according to the gospel, avoiding the danger to their faith and virtue, and using the means of grace; for himself, his earnest prayer was that he might be influenced in the selection of candidates, by nothing but their piety, and such was his zeal and anxiety in all this, that he frequently had some illness when it was over.

During the course of the year, after the first sacrament, the communicants were required to go to the Lord's table, from time to time together, and he always prepared them for it.

Thus had he labored in this, and the weekly instruction of the children for twenty-seven years, in the school of the Lorraine cloister; when this was closed, and the school made parochial, and transferred to the parish priest, who relieved him from the labor.

The following is a specimen of his manner of addressing his normal pupils:

MY BELOVED FRIENDS:—If you cherish sentiments of true benevolence, if the welfare of your scholars be of any importance or value to you, engrave deeply on your hearts the recommendations which I am about to address to you, and in the performance of the duties of your vocation, have them constantly presented to your mind.

1. *If you desire to honor God, let there be no levity or carelessness in your conduct.*

You can not use too much caution in this respect in the presence of your pupils; their eyes are always directed to you, and are certainly far more penetrating than is generally imagined. They discover in you faults which you are not conscious of yourself, and these faults often shock them more, and render you more contemptible in their eyes, than other and much greater ones would do in the eyes of men of your own age. Forget yourself but in a single instance, and you may produce on them an impression deeper than all your good lessons, and all the efforts you have made for them. Be careful, then, even in the smallest things, as much as possible, not only not to give them a bad example, but even an example which can not in all points be safely followed; for your example acts with great power on their character; it may produce immense good, or infinitely greater evil. Children pay more attention to the example of their superiors than to their lessons, however good and salutary they may be; and since they have not discernment to distinguish a slight and very excusable fault from one much greater, or a weakness natural to humanity from an action intentionally bad, they are often less shocked at the last than at the first. It is for this reason that we never can be *too prudent* in the presence of such spectators and such judges. It is precisely in *this company*, more than in any other, that it is necessary to be *most watchful over one's self*; and their society is, consequently, an excellent means of self-improvement. Avoid, therefore, not only those vices which would cover you with shame in the eyes of all good men, but also those defects and weaknesses which you would not like your pupils to imitate, if even your equals would not notice them.

2. *Teach, on all occasions, not only by your words, but by your conduct and habits.*

Instruction thus given, is for your pupils, not only the most efficacious, but also the most easy. Thus, would you accustom them to neatness? let them see in you this good habit, while receiving your instructions on this subject; if you are yourself slovenly in your clothes and in your person, what will they think of your lessons on neatness? Would you form them to continuous activity? never be idle yourself; work cheerfully; and never let them see you without occupation. Would you introduce order in your school? never let them see any disorder, either in your own person or your affairs. Let good order be obvious in the class, in your habitation, in your household. He who throws every thing into confusion, and who, when he wants any thing, has sometimes to seek it in one corner, and sometimes in another, gives to his scholars a very sorry example of good order. Would you wish to teach them truth and fidelity? never let any thing contrary to truth proceed from your own mouth, even in playfulness, lest this playfulness be misunderstood; never make a promise or a threat which you can not or will not accomplish; never leave a promise or a threat unperformed which you have made unconditionally, lest a motive should be attributed to you which would place you in the eyes of your pupils in the shade of suspicion of want of integrity.

3. *Inspire in your pupils obedience to, and respect for, their relations and their superiors; and take particular care not to weaken the consideration which children ought to have for their parents.*

Do not those tutors commit a great sin, who never display more eloquence than when they chatter in the presence of your pupils on the awkwardness and ignorance of men of a certain age, or of old men, because they have not learned this or that thing which is now taught at the schools? By acting thus, they not only deprive their children of all respect for their parents, which leads to the most fatal consequences, but they also inspire them with an insupportable pride, which makes them despise all that may be said or done by those older than themselves.

4. *Let the fear of God be visible in your actions, and in your manner on all occasions, especially in teaching religion.*

Manifest always the most serious displeasure when your pupils say or do any thing contrary to the holy reverence which we owe to God, and take care yourself not to pronounce the name of God or of your Saviour with levity. Seek to have your own heart deeply impressed when you speak of truths of great importance; for example, of the paternal goodness of God toward men; of his mercy

to sinners; in the sufferings and death of Christ; of the obedience and love which led him to submit to these sufferings and this death; of the favor which he has procured for us; of the ordinances which he has instituted in remembrance of his death; of the great rewards and terrible punishments of eternity, &c. Your emotion will manifest itself in your exterior deportment; it will render your words impressive, and will awaken like emotions in the hearts of your auditors. A simple tear which may start in the eye of the master, and which is not the effect of art, but the involuntary expression of a heart truly softened and penetrated by the importance of the subject, acts very powerfully on the hearts of children, and often produces in them impressions and resolutions which the most lively representations could not have effected.

5. *By active compassion for the misfortunes of your neighbors, you can excite in the children pity, and teach them the right manner of sympathizing with their fellow creatures, in joy and in adversity.*

Your manner of conducting yourself toward your pupils, will contribute much toward making them either courteous and charitable men, or morose and indifferent to their duties. If you act toward them as a good father; if all your conduct shows them your love; that you labor with all your power for their real good, and to be useful to them as much as possible; and (because you love them) that you willingly render them services, and procure pleasures for them, (which may be often in themselves the merest trifles,) you will awaken in many of them, love, and the desire to oblige, for *love is contagious*. They will learn also from you, to render voluntary service to their companions and to others; this will be the result of your example. *In a word, each virtue will appear to them more amiable, and more worthy of being imitated; and you will be more sure than ever, that they will seek to acquire it, if it be manifest in your conduct.*

Oh, you can do much, yes, very much, to form the hearts of your pupils, if you will instruct them at the same time by your life and by your precepts. The best of opportunities is offered to you; they are confided to your care *precisely* at the age when the instinct of curiosity and imitation acts with the greatest force; when you have them daily with you, and can thus instill gradually according to their capacity, good doctrines and good sentiments. *A drop which falls incessantly wears the hardest stones*; and much more easily can impressions be made on the unformed characters of children. The faults which perhaps they may have when you enter into relation with them, are not so deeply rooted that they can not be removed, if you give to the work attention and zeal. You can really produce more substantial good in their hearts, than their pastors can at a more advanced age. To destroy rooted vices is a difficult task, and often impossible to be accomplished, whatever efforts may be tried; but to prevent them, to stifle them in their commencement, to fashion the mind when it is still pliant; this is a much easier work, and one which, by the blessing of God, will succeed, if the master teach by his actions, as well as by precept. Do not shrink from the task; it is the most noble, the most respectable, the most imposing that you can undertake.

Do not allow yourself to be frightened or arrested in a work so excellent, by the difficulties which it presents, many of which exist only in your imagination. The duty to which I now exhort you, that of leading a life irreproachable and edifying before God and before the children, is a duty obligatory upon you as Christians; it ought to be of importance to you even if you should not be schoolmasters; but *as such*, as directors of youth, who are to be formed by your teaching and by your example, you are *doubly* engaged to this duty.

If, then, you love yourselves; if you love these little ones confided to your care, and placed under your responsibility; if you love Him who is their Saviour and yours, follow also his example on this point, teaching like him by words and actions; be to your pupils on all occasions, "a pattern of good works." (Titus ii. 7.) "Let your light so shine before them, that they, seeing your good works, may do likewise, and with you, glorify your Father who is in heaven."

We add a few suggestions in the same spirit by Zeller, and Beckendorf—translated from "Le Miroir des Instituteurs, ou Conseils sur l'Education."

C. B. ZELLER.

We have, in our brief sketch of the history of primary education in Germany, alluded to the enthusiastic labors of Zeller, a pupil of Pestalozzi. The following fragment by him on the "Influence of Example" in a teacher, exhibit the spirit with which he regarded the work of education.

Young minds can at all times be acted upon without words, simply by example. The further any person is from what he ought to be, the more does he experience this influence. The less his mind is developed, the more is he urged by a propensity to *imitate*, to direct and govern himself according to what he sees and hears in the society of other men, better, older, stronger, more skillful, and more experienced than himself. This is a truth that can not be too often dwelt upon, especially in these days, when we attribute so many wonders to the power of words. Yes; example alone, a life of practice without display, exercises a most marked influence on the soul, the character, and the will; for the *conduct* of a man is the true expression of his being, and gives a tone to (or animates) every thing around him; consequently nothing can remain uninfluenced within the sphere of a living being. There emanates from the active noiseless life of a single individual, power which is to others, either "a savour of life unto life, or a savour of death unto death."

This explains to us why parents, simple, and without culture, especially mothers, who perhaps have never opened a book on education, and speak very little to their children, yet offer them every day the example of a lively affection, and a well-employed though retired life, bestow an excellent education; while, on the other hand, we see the children of well instructed parents frequently turn out ill, who have been acted upon by words alone, rather than by example, and who contemplate around them a class of beings who exercise no good moral influence. Alas! that all parents and instructors knew how much power there is in being virtuous, and how little in only *appearing* to be so!

There can never be any efficacious or happy influence in the example of a hypocrite. Many people avoid showing before children what they really are; they speak and act in their presence as persons of morality, modesty, and piety; but it is only a cloak to cover their internal corruption, their self love, and want of charity. These are hypocrites; their piety is but babbling, a tongue which they have learned, as we learn a foreign language, but it is not their mother tongue; the fruit is of no greater value than the tree which produces it.

It concerns all who are called to occupy themselves in education, to consider the holy lesson taught by a well beloved disciple of the Saviour, in these words: "Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." 1 Tim. iv. 12. "In all things showing thyself a pattern of good works; in doctrine showing uncorruptness, gravity, sincerity, sound speech, that can not be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you." Titus ii. 7, 8.

Here we address the following exhortations to all persons, parents or tutors, who are charged with the task of education, beseeching them to give serious attention thereto.

1. Be what the children ought to be.
2. Do what they ought to do.
3. Avoid what they should avoid.
4. Aim always that, not only in the presence of the children, but also in their absence, your conduct may serve them for an example.
5. Are any among them defective? *examine what you are yourself*, what you do, what you avoid; in a word, your whole conduct.
6. Do you discover in yourself defects, sins, wanderings? Begin by improving yourself, and seek afterwards to improve your children.
7. Think well that those by whom you are surrounded, are often only the reflection of yourself.
8. If you lead a life of penitence, and seek daily to have grace given you, it will be imparted to you, and through you to your children.

9. If you always seek Divine guidance, your children will more willingly be directed by you.

10. The more obedient you are to God, the more obedient will your children be to you; thus in his childhood the wise Solomon asked of the Lord "an obedient heart," in order to be able to judge and govern his people.

11. As soon as the master becomes lukewarm in communion with God, that lukewarmness will extend itself among his pupils.

12. That which forms a wall of separation between God and yourself, will be a source of evil to your children.

13. An example in which love does not form a chief feature, is but as the light of the moon; it is cold and feeble.

14. An example animated by an ardent and sincere love, shines like the sun; it warms and invigorates.

BECKENDORF.

The following questions were prepared by School-Counselor Beckendorf for the teachers of primary schools in Prussia.

1. On awaking this morning, did I think first of God, or of the things of the world?

2. In commencing the day, have I consecrated myself anew in prayer to my God and Saviour?

3. Have I implored his blessing on the labors of the day, especially seeking his favor for the children confided to my care?

4. Have I besought him especially for such of the children as have the greatest need of assistance?

5. Have I commenced the day full of strength and confidence in God?

6. Have I sufficiently reflected, before school hours, on what I have to do through the day?

7. Have I suitably prepared myself for my duties?

8. Are my cares extended equally to all my pupils, or do I manifest more interest in some than I do in others?

9. Has my attention been more particularly directed, and according to their need, to those among them who were weaker or more idle than the rest?

10. Or, consulting only my own taste, have I occupied myself more willingly with the most intelligent, and those most desirous of being instructed?

11. In what manner have I influenced their moral progress?

12. With regard to that which is exterior, have I required order, quietness, suitable manners, cleanliness?

13. Have I not been guilty of any negligence in these respects, from idleness or inattention?

14. Have I not from disgust, abandoned to their evil propensities, some children who resisted all my efforts?

15. Have I not, without confessing it to myself, condemned some among them as incorrigible?

16. And have I not thus neglected one of my most important duties; that of never despairing of the improvement of a single child confided to me?

17. When it has been necessary to censure, punish, or recall to duty by exhortation, have I done it with calmness, reflection, and in an impressive manner?

18. Or have I yielded to precipitancy, impatience, anger, and want of charity; or, on the other hand, have I been too indulgent?

19. Am I in general *just* with regard to my pupils?

20. Have I not an ill-judged aversion to some, and predilection for others?

21. On what is this partially founded?

22. And if I can not in my heart excuse myself for these *sentiments*, ought I to allow them to have any influence on my *conduct*?

23. Have I not thus given to the children themselves reason to accuse me of partiality?

24. Do I not yield in general to the influence and disposition of the moment, and

am I not thereby unequal, and capricious; sometimes very kind, and sometimes causelessly in a bad humor, or even passionate and violent?

25. When it is necessary to reprove or punish, do I seek always to bear in mind the particular character of the pupil with whom I have to do, in order to guide myself accordingly in my reproof or punishment?

26. Do I always distinguish offenses which proceed from levity, indolence, or rooted habits, from those which are the result of evil dispositions?

27. Have I not sometimes unconsciously excited the desire of praise, and promoted vanity or selfishness?

28. Have I not been to-day an occasion of stumbling and scandal to my pupils?

29. Has there not been in my conduct, thoughtlessness, levity, harshness, and want of love, or even pleasure in inflicting pain?

30. Have I not given proofs of egotism, vanity, attachment to my own interests, or of self sufficiency?

31. Have I sought to obtain over the parents of my pupils, the influence which I ought to endeavor to acquire if I am faithful in my vocation?

32. Have I not allowed myself to be led astray in the fulfillment of this duty, by pride, self love, or a misplaced sensitiveness?

33. Have I sufficient confidence in Him, without whose will not a hair of my head falleth, and who knoweth what I have need of?

34. Do I, in the difficult position and sphere of action in which God has placed me, wish for more ease, simply for the pleasure of enjoying it?

35. Do I not in my heart feel mortified at the directions of my employers; and, on these occasions, do I manifest ill humor?

36. Am I ready to remain inflexible in the confession of truth; and, if it be the will of God, to suffer for this confession, without turning from the right path, either to one side or the other?

37. Have I been faithful to the resolutions renewed this morning?

38. Have I not fallen into old faults and habits, which, even to-day, I had determined to renounce?

39. And if I have sinned anew, ought I not to implore a double measure of strength to surmount happily at last those obstacles which have opposed my progress for so long a time?

40. In fine, have I made to day any progress in knowledge and virtue?

41. Have I labored to improve myself in my vocation, even out of the hours in which are presented to me positive and regular occupation?

42. Have I read any portion of Holy Scripture, or other useful books?

43. Have I there learned *something* which I can consider as the *profit* of the day, for my spiritual advancement?

These are a few questions which a conscientious tutor may address to himself, some of them every day, others at longer intervals; and those who would give themselves the trouble to examine their own hearts, would be able to add to them many more.

We intended to have added a few additional remarks respecting the system of school inspection as administered in Prussia. We will simply remark, that religious ministers are, *ex-officio*, inspectors of the schools of their respective religious sects, and obliged to visit the same, and report on their condition to the Kreishul or union inspector, of which there are two in each union—both of whom are ecclesiastical dignitaries, one in the Protestant and the other in the Catholic Church. To secure the requisite qualification for the duties of school inspection, the Prussian government has, within a few years, made a law that every young student for holy orders shall in future produce, at his examination for, and before his admission to the same, a certificate of his having passed an examination in pedagogy, conducted by the principal of the college and his professors. This is an important step in the right direc

tion. To be able to conduct the examination, whether of teachers or schools, in a satisfactory and profitable manner, requires a familiar and practical acquaintance not only with the studies, but with the best methods of classification, discipline, and instruction. To this end, inspectors should be selected from the best educated, and most efficient and successful school teachers. An additional grade will thus be added to the scale of promotion open to teachers, and the stimulus will be felt through the entire profession, and at the same time the work of school inspection will be more thoroughly attended to.

